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Two Assyro-Phœnician Shields from Crete.

BY THE REV. JOSEPH HIRST.

THANKS to the courage and zeal for learning of Dr. Chatzidakis, President of the Greek Syllogos of Candia, there have been preserved for our examination and study, some specimens of metal shields older in all probability than any others that now exist. Certainly too much praise cannot be given to this infant literary and scientific society of the Greek population of the Isle of Crete, which has already shown during the now 14 years of its existence, a vigour, a generosity, a disinterestedness, and a critical discernment which might well do honour to many an older institution. Not to rehearse the almost insurmountable difficulties thrown in their way by the rude native population (instead of difficulties on the part of the Turkish Government, their efforts had been rewarded by a substantial annual subsidy granted them by the Governor), suffice it to say, that in the year 1884 a large treasure-trove of antique objects was discovered buried beneath the accumulation of ages in a cave on Mount Ida, which has been since learnedly identified by Fabricius with the far-famed pre-historic cradle of all Zeus worship in the Pan-Hellenic world.* Amongst a great variety of objects found may be mentioned lamps, vases, tripods, cauldrons, etc., similar to the votive offerings we find recorded in the inventories of the Parthenon and of the sacred shrine of Delos. But the most remarkable in artistic value of all the objects found are some dozen or more shields of bronze which have been decorated in *repoussé* work by aid of the hammer and of the graving-tool.

Thanks to the courtesy of Dr. Halbherr, Professor of Greek Epigraphy in the University of Rome, I was able to give an early account of the discovery of those objects in the Idaean cave, which appeared in the *Athenæum* of Feb. 12th of last year. But only on the publication of the learned and exhaustive monograph on the subject by

* V. Athen. Mittheilungen, Bd. x., "Die Idaeische Zeusgrotte." The Zeus Cave was a natural temple without figure or sculpture of any kind. As Curtius says, "The Pelasgi, like their equals among the branches of the Aryan family, the Persians, and the Germans, worshipped the Supreme God without images or temples; spiritual edification, too, was provided for them by their natural high-altars, the lofty mountain tops." (History of Greece, vol. i., p. 51.)

himself, and by Dr. Orsi, now overseer of the Government excavations at Syracuse, which is illustrated by a magnificent atlas of beautiful drawings, could any idea be gathered of the immense value for the history of art of the metal-work so happily preserved for us on this historic site. To Professor Comparetti we owe our most grateful acknowledgments for his permission to reproduce in our pages two of the most interesting shields out of the collection described and illustrated in the monograph already mentioned, which appeared this spring at Florence, in the *Museo di Antichità Classica*, a work which he is conducting on a scale of grandeur, learning, and artistic excellence, worthy of the classic home of Medicean munificence.

The first shield* (Plate I), which is two-thirds the original size, has all the appearance of being the product of a Tyrian workshop, and is thoroughly Assyrian in character, without a trace of Grecian influence. The elegant Arabesque ornament round the outer rim, the clothed monster in the centre, and the symmetrically arranged winged gods on either side, also richly clothed, are all Assyrian in character, feeling, and composition.

The gigantic and powerful figure, whose strength is shown by the prominent muscles of the leg, and the full and firmly drawn contour of the flesh of the face, as well as by his action, is seen trampling with his left foot on the neck of a one-horned furious bull, while with his two arms he holds a lion stretched at full length by its paws and is in the act of tossing it in the air. The two richly clothed figures on either side are represented admiring and encouraging, as it were, the hero, and seem to be two demons or winged genii, striking drums or cymbals, of which there are two on either side. The leading motive of this shield finds its counterpart in the Greek myth of the feats of Herakles.

The predominating sentiment in the Chaldean and Assyrian religion was fear of the evil genii. Hence the immense number of monstrous figures and demons in their bronzes, terra-cottas, and sculptures. Here on this shield we have represented an incarnation of the chief Assyrian or Phœnician deity, which, when considered as the principle of destruction, was called Baal and Moloch, when considered as the beneficent and preserving principle was called Bel (the Grecian Saturn), which latter, fighting with the monsters for the government and regulation of the world, becomes in turn the god Sandan, the deity of war, the hero *κατ' ἐξοχήν*, the great hunter. This is the Grecian Herakles, the Roman Hercules, the Phœnician Moloch or Melech, the Tyrian Melkart, or El-Melkart, names which are all so many synonyms to denote the great king, whose worship was spread throughout Phœnicia and its colonies, but which especially reigned at Tyre.

Attention must be paid to the simple, but beautiful border that runs round this shield in the shape of arches united at the base, and at their point of contact terminating in an almond or leaf-shaped

* The description of these two shields forms part of the Opening Address of the Antiquarian Section delivered by the author during the Archæological Congress at Leamington, August 7th, 1888.

ornament. This is a motive which was very much in vogue with Assyrian decorators, who varied it at times while still preserving the fundamental concept. Whether this arabesque, which seems not devoid of mystic meaning, took its origin in Assyro-Chaldean art from man's observation of the vegetable world in Mesopotamia, or whether it was introduced from Egypt, cannot be well determined. In Egypt we find the same ornament alternating with lotus flowers, and this leaf-like figure which in Assyrian monuments is so often transformed into the pine-cone, the separate targes or leaves becoming scales, may have been substituted as a mystic symbol by the Assyrians for the mystic lotus of the Egyptians. Certainly the scaly cone is ever found held reverently in the hand of the Assyrian figures of divinities and genii, and belongs to their mystic tree of life, which last has an undoubted religious character.

From the East this vegetable ornament was transported into Greece and into Etruria. We find it common in Hellenic vase-painting, and in Primitive Etruscan sculptures and bronzes, where it becomes the characteristic feature of a particular period. If it had been spontaneously evolved in Greece from the usual vegetable motives it would be found in the primitive so-called Pelagic vases where it is entirely absent. This is the more remarkable as other vegetable motives there abound, as flowers and palm-leaves. But in this most ancient Grecian pottery, before contact with the East, geometrical and zoomorphic forms predominate over botanical. Only in the Corinthian and Attic vases does this particular arabesque first appear in company with some animal designs borrowed from the East.

Other essentially Assyrian characteristics are the wings, which are an attribute essentially Assyrian and are used to designate a creature of a superior order; the richly finished clothing; the imminent and ostentatious destruction of the lion which is here the Eastern way of expressing the superhuman and irresistible force of the principal figure, and moreover the small size of the lion which is a device of the artist to show the powerlessness and littleness, as it were, of the monarch of the desert in presence of the all-conquering hero. The embarrassment, however, of the gigantic Asiatic figures from the folds of the drapery with which they are encumbered leaves them very far from the living and active power which is distinctive of the Grecian Hercules; and although the Melkart of our shield is less draped than is usual in such Assyrian figures and more expressive than they of nervous and energetic movement, he betrays no sign as yet of any passage from Asiatic to Grecian forms. Indeed the figure might be taken for an exact copy of a king on horseback in Layard's "*Monuments of Nineveh*."* In such way and so delineated he was carried from the East to the West along the coasts of the Mediterranean into Greece, Etruria, and Sardinia, impressed on Phœnician gems as afterwards on their imitations, where the contest of a hero with a lion and other monsters is common. When the Greeks had made the subject their own, as in some statues of Cyprus, a lion was still

* See Plate xxvi.

left by the side of Herakles, as a remnant and reminder of his Eastern origin.

The second shield (Plate II.), also two-thirds of the original size, and put together out of eighteen fragments, represents Astarte or Astarteth, the Phœnician Venus and the Greek Aphrodite. What first arrests our attention is the ornamental border encircling the figured centre of the shield, which is at once perceived to be of a richer character than the border on the first shield. The margin, consisting of twisted ropes alternating with lens shaped bosses, is geometrical, and is essentially Oriental. Its origin is to be sought in the vegetable world, perhaps in festoons of crowns, and together with the lozenges, the rhomboids, and occasionally scales, it formed a kind of ornamentation which spread from Assyria to Phœnicia, and thence to Cyprus. This double border reminds us of the triple border worked by Vulcan round the shield of Achilles. This latter rim may have been the cable pattern thrice twisted, as ours is twice,* the ropes being twisted over each other with a loop between—as in the guilloche ornament.

The central boss, as on the first shield, appears to have been a lion's head. Below stand two sphinxes over against each other, and above two lions in a similar conventional and heraldic posture, but divided by the rude, stiff, bulging, and unduly developed figure of an undraped woman, who stands between them as a sovereign and with imperious gesture holds them subdued. The thick hair, surmounted by a kind of diadem, falls upon the forepart of the arms, evidently to avoid concealing the breasts. This Astarteth or Astarte, the Istar of Mesopotamia, the Belitta or Militta of Babel, often confused with Anat or Anaitis, gathered in herself the characters of several female divinities, or was rather one and the same divinity variously understood and interpreted:—the goddess of the stars and of the crescent moon, of life and of death, of creation and of destruction, and hence of love and of generation. She was the only goddess of the Assyrian pantheon, and was queen of war and battle, and the "archeress of the gods." The worship of Istar spread from Chaldea through Phœnicia into Greece, but not without a process of gradual transformation from what was lascivious, vulgar, and grotesque, becoming little by little more refined in conception as in form, more ideal, in a word, until at the hands of the Grecian artists it reached the perfect realization of womanly beauty in Aphrodite.

The great interest and value attaching to the representation on this shield springs from the fact that no statue or effigy of Astarte has been as yet discovered in Phœnicia, and, what is still more remarkable, this is the first time that an Oriental representation of Astarte or of Anaitis has been found in bronze, either cast or beaten. Such representations had already been made in a more or less rude

* This twisted rope border is found in archaic Etruscan shields of the eighth and seventh centuries B.C., and in later Greek shields from Dodona and Olympia. An excellent example of a three-fold twisted cable or guilloche was seen by the members of the Institute at Leicester on the Roman pavement, which is now preserved *in situ* and admirably guarded and cared for by the town authorities.



ASTARTE, THE SIDONIAN VENUS.

fashion in clay, but this is the first time we have one in metal or on a shield.*

Here we see the importance of the study of early art; for we must begin with the first infantine efforts of man in art before we can trace its progress to perfection. The want of skill in the artist in dealing with such subjects is apparent, his success in dealing with the human form being far inferior to that he has already attained in portraying animals. The salient character of the whole form of the goddess, with a countenance smiling in a childishly grotesque way, with the enormous eyebrows, and the large nose overhanging the mouth, the contracted breast, the wide body, the long, stiff legs, still glued together, seemingly incapable of motion, can be compared only to the more inferior statuettes in clay belonging to the same age. It is evident the artist found it much easier to bring out forms of beauty from the softer material, than he did when endeavouring to overcome the obstacles that stood in his way when he had to work in bronze.

Another remarkable feature of this representation is, that we have here an Astarte to whom is given as attribute the lion. We know of various animals which generally accompanied her, but neither Astarte nor Aphrodite have ever yet been found accompanied by the lion. The lion, however, and in the actual posture which occurs on this shield, is the attribute of Anaitis, or of the Persian Artemis, two deities which were confused together in the Greek Aphrodite. In Asia the worship of the Persian Artemis extended from Persia to Cappadocia, and from Media to Lydia. It is the Asiatic goddess of nature which under different names was carried by the Phoenicians into the Archipelago, and from thence transmitted into Europe, and localised by the Greeks according as the case might be, as Hera, Artemis, Aphrodite, or Athena. This early, and indeed first known representation, points to a proto-type hitherto unknown, on which have been formed many subsequent stereotyped representations of Artemis or Diana clothed in the chiton and standing between two lions. Here the goddess commands the two lions at her feet, and stands herself upon the head of the great lion of the central boss, which in its turn rests with its fore feet on the shoulders of the two sphinxes placed beneath it. This figure of Astarte has a special value inasmuch as we here see the resemblance that exists between the Oriental types of Astarte and the most ancient Greek representations of Aphrodite, and what likeness it bears with those little stone figures of the goddess which are found in the archaic tombs of the Greek Isles, usually flat, with long neck and with legs stiff and joined together, as also with some of those *ἑόανα* carved in wood and mentioned by Pausanias as existing at Cithera, Sparta, Delos, and Thebes.

* Dr. Schliemann found representations of Astarte stamped on gold foils at Mycenæ which may be the work of Phœnician goldsmiths. The gradual evolution by which the first Greek types which pass from figures destitute of all style, through archaic but more correct forms, to such as display some knowledge of anatomy and taste for the nude, occupies seven or eight centuries.

As the former shield bearing the effigy of Melkart, the Tyrian Hercules, the badge of the city itself, appears to have come from a Tyrian workshop, so we must attribute to a workshop of Sidon the present shield bearing the effigy of Astarte, whose worship and images were spread by the Sidonians wherever they carried their commerce. According to a tradition preserved by Pausanias, the ship of Cadmus, which symbolized the spread of the Phœnicians over the sea bore on the prow an image of Astarte; Ἀφροδίτης δὲ Θηβαίους ἑξονά ἐστιν οὕτω δὴ ἀρχαία ὥστε καὶ ἀνὰθήματα Ἀρμονίας εἶναι φασιν, ἐργασθῆναι δὲ αὐτὰ ἀπο τῶν ἀκροστολίων, ἃ ταῖς Κάδμου ναυσὶν ἦν ἑύλου πεποιημένα. (*Descriptio Græciæ*, l.ix.c.16n.3).

There is another shield, Plates III. and IV., of the *Atlante*, also representing Astarte which deserves attention. The figure of the goddess is unfortunately missing from the drawing which was made before the figure was found and could be put together, as the fragments of the small portions of the shield recovered number over a hundred. She stands erect exactly as in Plate II., between two sphinxes instead of as before between two lions, and she is holding in each hand an unstrung bow or slightly curved sceptre or lance. In the illustration the right hand holding the bow is alone visible, but I have seen a reproduction from a photograph made when more fragments had been put together showing Astarte perfectly in position between the two sphinxes. Underneath are two other sphinxes with the paws of the one almost laid upon the other. These two groups of sphinxes are separated on either side by a huge lotus flower, with two or three flowers on one stem. It is impossible not to admire the subtle beauty which characterizes these various designs of sphinxes, and the quiet scene above of gazelles or fawns browsing pictured on the inner rim is of great loveliness. Here again the groups of deer are separated by the lotus flower. This zone is set between two borders of double twisted rope-work, while above nearer the outer rim is a still richer arabesque, consisting of fan-shaped palm leaves. The outer zone is again set between two borders of double-twisted rope-work or guilloche pattern.

It is supposed these several shields cannot be assigned to a later date than the second half of the VIIIth century B.C.

Their gods Melkart and Astarte the Phœnicians carried with them wherever they went. To Melkart they built a temple at Corinth and at Thasos, to him they erected a memorial in the Pillars of Hercules. To Astarte they consecrated shrines at Thebes, on the top of the Corinthian rock-fortress, at Cythera, and in Sicily on the summit of mount Eryx, and at Palermo. Melkart was worshipped at Corinth as the protection of ships and seamen, and on the early coins of Corinth he is represented riding a dolphin. As the Greeks followed in the tracks of the Syrian navigators the legends say that King Minos went from Crete to Sicily and there wedded Astarte, changing her thereby from the goddess of war to the goddess of love.*

* Miss Harrison. Greek Art, ch. iii., Phœnicia.

A Visit to the Mozarabic Centres of Spain in 1884.

BY J. WICKHAM LEGG, M.D., F.S.A.

WE are told by liturgical writers that the Spaniards in early times made use of a rite, closely akin to, if not a sister rite of, the Old Gallican Liturgy that was finally extinguished in Gaul by Charles the Great. By Gregory VII. there was introduced into Spain the Roman Rite: not the Romano-Franciscan Liturgy which the Church of Rome employs to-day, but the older Roman rite with which many of us are familiar in the books of Sarum, Mediæval Paris, the Dominican Friars, and other national uses. The Romano-Franciscan books reformed by Pius V. after the Council of Trent were introduced into Spain under Gregory XIII. and were thus the means of turning out the local uses of Toledo, Gerona, Osma, and the other Spanish dioceses, just as the liturgy of the local uses had five hundred years before turned out the earlier Mozarabic books.

I am informed by my friend Dr. Christian Seybold, who has made a special study of the Arabic words that have passed into the Romance languages, that Mozarabes is the name given to the Christians who lived under the Mohammedan rule, mainly in the town of Toledo. They had almost forgotten their own Romance language, and the ecclesiastical Latin.*

The Liturgy used by these arabised Christians was called Mozarabic and thought to be possibly tinged with the misbeliefs of Arius or Islam. There is another Arabic word which is like *Mozarabic* in its signification: *Mudejarin*, that is, a Musselman living under Christian dominion.

Churches or Chapels in which the Mozarabic rite was continued after it had disappeared from the rest of Spain are to be found at Valladolid, Salamanca, and Toledo. There is a tradition that a Mozarabic chapel exists at Braga, the primatial church of Portugal. Dr. Neale speaks somewhat slightly of this idea and says that "the books of travels speak of a Mozarabic Chapel, here as at Toledo: but there is no such thing and as far as I could learn, there never was."†

But a belief that there is or has been such a Mozarabic Chapel at Braga has long lingered in Portugal, even among well informed

* See Christian Seybold, "Die Arabische Sprache in den romanischen Ländern" in Gustav Gröber's *Grundriss der romanischen Philologie*, Strassburg, 1886. *Mostaraba* is also the name given to the descendants of Ishmael by a non-Arabic woman, to distinguish them from pure Arabs. (J. W. H. Stobart, *Islam and its founder*, Lond. 1776, p. 35.)

† Ecclesiological Tour in Portugal, in the *Ecclesiologist*, 1854. Vol. xv. p. 39, signed by O. A. E. which are the first vowels in John Mason Neale; other papers are signed (notably those on Quignon's Breviary) H. S. L. which the late Mr. Beresford-Hope told me were by Dr. Neale. The letters represent the second consonants in John Mason Neale.

people; and I was fortunate enough this last spring to induce the Rev. Thomas Polehampton, the English Chaplain at Oporto, to take up the question. Oporto is very near to Braga, and enquiries could thus be made on the spot; and Mr. Polehampton was much helped in his researches by Mr. E. A. Allen, the courteous and learned Director of the Public Library at Oporto. I am glad of the opportunity of saying how greatly I am indebted to both of these friends for the readiness with which they pursued at my suggestion a task which can have had but small interest for them.

The report of Mr. Allen, who is a Portuguese by birth, must be taken as final; and though there seems to have been some division of opinion even at Braga itself as to the existence of a Mozarabic Chapel there, yet Mr. Allen has gained his knowledge direct from the Kalendarist of the Arch-diocese of Braga, Senor Padre Mestre Julio Celestino da Silva, who is the authority for both rites, the Roman and the Bracharensic, in the diocese. The answer is categorical: "The Mozarabic Rite is not in use in any Church of this Archbishopric." There is indeed a local rite, peculiar to Braga, happily still existing, which may have been confounded with the Mozarabic rite by persons without any special knowledge. Of this Bracharensic rite, Senor da Silva is about to publish a history, which will no doubt be of great value to all scholars that are interested in liturgical matters.

In Valladolid, Senor Venancio M. Fernandez de Castro, the most obliging Librarian of Santa Cruz in that town, gave me great assistance from the stores of his knowledge of the Mozarabic Rite; but I was unable to find in the Church of St. Mary Magdalen any remaining traces of the practice of the Mozarabic Liturgy. I was assured that it was extinct. According to Pinius, the chapel in this church was founded in 1567 by Peter Gasca, Bishop of Sigüenza; and one of the conditions of its foundation was that a Mozarabic Mass should be said on two Fridays in each month. It would almost seem that this mass had ceased in 1722 when Pinius wrote.*

The Missal of Pius V. was on all the altars; but later on I found this Missal in the chapel at Salamanca where the rite is still continued.

At the Cathedral Church of Valladolid I did not expect to find anything Mozarabic; I was present at High Mass on one Friday in Lent, and saw no striking peculiarities of ritual; only I noticed that the chasuble of the celebrant had the pillar down the back. Every Friday in Lent is now a feast-day and celebrated in red vestments; and the only sign of Lent was a strip of violet over the reading desk of one of the ambones. The instrument of the *pax* is still in use in Spain. At Valladolid two canons (all of whom wear thick black copes over their surplices) went up to the altar at the end of the canon, and presented two plates of beaten silver over which were thrown red veils, not unlike the *velum subdiaconale*. On return-

* Joannes Pinius, *Tractatus Historico-Chronologicus de liturgia antiqua hispanica*, Caput viii., § v. 357—359 in Josephi Blanchini, *Opera Omnia Josephi Marie Thomassii*, Romæ, 1741, t. i. p. lxxvii.

ing, they held these *instrumenta* before the breast, exposed, and communicated the *pax* first to the Senior Canon and so on to the others in order. At Salamanca I saw much the same thing, but two boys brought down the *pax*. At Toledo the sub-deacon came down into the choir with two boys carrying the *instrumenta*. At Valladolid the celebrant and his ministers, after taking off their vestments in the vestry, returned into the choir in surplices, but the celebrant also wore a very long train, borne by a little boy, which greatly reminded me of the train worn by modern Archbishops of Canterbury when they are performing some court function, only the train at Valladolid was much longer.*

At Salamanca there is a little more to be seen. The Mozarabic Chapel leads out of the north-east angle of the cloister of the old cathedral. Mr. Street calls this chapel the chapter house,† and I have no doubt he is quite right in his conclusions; but it is hard to find any distinguishing marks between the Mozarabic and other chapels which open out of the eastern side of the cloister. In the chapel next to the Mozarabic it is said that degrees were conferred by the University of Salamanca.‡

The Chapel itself is very small; about 20 feet square. There are stalls on the south side; and before the altar lay something not unlike a bier. A Pian Missal was on the altar; but over the south end of the altar was an inscription which I copied. It is as follows:—

Missæ quæ Mozarabes vocantur singulis in perpetuum annis diebus et festis infra referendis hoc in sacello Salvatoris D.N.I.C. quod illustrissimus et sapientissimus Dominus Doctor Dominus Rodericus Aarias Maldonado a Talebera felicissimæ recordationis Ferdinandi et Elizabethæ fidelissimus consiliarius erexit in hunc qui sequitur modum semper dicendæ atque recitandæ sunt. Defunctorum missæ in singulis cuius libet hebdomadis secundis feriis nullo alio duplici impedito festo dicendæ sint, vel alia simili festo non impedito. *Ianuarius.* Circumcisio Domini. Epiphania Domini. Fabiani et Sebastiani. Desc. B.M.V. *Februarius.* Purif. B.M.V. Mathiæ Ap. *Martius.* Ann. B.M.V. *Aprilis.* Resurrect. D.N.I.C. Ysid. Archiep. Marci Evang. *Maius.* Philip. et Jacob. Ascens. Pentecost. Trinit. *Iunius.* Corpus Christi. Barnabæ. Ant de Padu. Nat. S. Ioann. Bapt. SS. Petri et Pauli. *Iulius.* Visit. B.M.V. Jacob. *August.* S. Maria ad Nives. Trans. Dom. Laurent Mart. Assumptio B.V.M. Bartholom. *September.* Nativ. B.M.V. S. Matthiæ. Dedic. S. Michael. S. Ierom. Presb. *October.* Francis Conf. Luccæ Evang. Ursulæ et Socie. Simon et Iud. *Nov.* Omn. Sanct. Pres. B.M.V. Catherinæ V. et M. Andrea. Patrocinium B.M.V. celebrand. 4^{ta} Dominica huius mensis. *December.* Concept. B.M.V. Expect. B.M.V. Thomæ Ap. Nativ. Ioann. Apost.

* On these Ecclesiastical trains see Claude de Vert. *Explication etc. des Cérémonies de l'Eglise*, Paris, 1708, t. ii., p. 278 note.

† G. E. Street, *Some Account of Gothic Architecture in Spain*, Lond., 1869, Sec. Ed., p. 84. My experience was different from Mr. Street's: he found the proper books about, while I found only the post-Tridentine Missal; the boy told him there was no Mozarabic service, while the sexton gave me details of the service as it is now said.

‡ Did Dryden believe that Titus Oates took his doctor's degree at Salamanca? In his Epilogue on the opening of the King's House, 1681 (Bell's Ed., iii., 247) he says:—

"Shall we take orders? That would parts require,
And colleges give no degrees for hire;
Would Salamanca were a little nigher!"

I do not know what authority this inscription has or how old it is. I was told by the Sexton that the Mozarabic Mass was now said in the chapel at Salamanca on the following days only: Christmas, Easter, Ascension, Pentecost, Nativity of St. John Baptist, Transfiguration of Our Lord, and All Saints'. Pinius tells us that according to the will of the founder the Mozarabic Mass was to be celebrated every month (*singulis mensibus*) and on certain festivals, which it may be supposed that the list above represents.

The immovable festivals in this list may all be found in the *Calendarium Mozarabicum saepius auctum* prefixed to Leslie's edition of the Missal,* if we except the *Descensus B.M.V.* in January. This Spanish festival seems to be but little known; it is kept on January 24th, the day marked in the Mozarabic calendars as *S. M. de Pace*. It commemorates the descent of the Blessed Virgin into the Cathedral Church of Toledo to visit St. Ildephonsus; the lessons of the II. Nocturn† of the Feast in the Proper of Toledo speak of this descent: they are taken from the life of St. Ildephonsus by Cixilla, a life said indeed to be "extravagant and legendary."‡ On January 23 St. Ildephonsus is commemorated in the Roman Martyrology of Benedict XIV., and the descent is there, too, asserted.

It may also be noticed that the very old Spanish custom of keeping the Annunciation on December 18, the Mozarabic *Annunciatio S. Mariæ de la O*, has given place to the modern *Expectatio B.M.V.*

I was at Toledo on March 15, and was present at the Mozarabic service on that day. Being Saturday it was a Lady Mass. The chapel is under the south west tower of the Cathedral Church of Toledo; it is small, and has been carefully whitewashed; its chief decoration is a mosaic over the altar. Mr. Street gives a plan of the chapel in his book on Spain. The altar is an ordinary modern Roman altar, with two gradins, six lights, and a crucifix. On the epistle side is the credence, very like an old chest of drawers;§ on it were two candles and a crucifix, a large silver ewer and basin for the *lavabo*, and two cruets. The altar is against the north wall of the chapel; the stalls against the south, and in the middle of the stalls is an eagle, divided from them by some interval; and before the eagle a special reader sits or stands. Before the little hours were said, the clerk or sexton brought in the chalice and arranged it in the middle of the altar with purificator and white silk veil in the ordinary Roman way. The burse he put on the gospel side. Hernandez de Viera says that the Mozarabic priests have never

* *Missale mixtum secundum regulam Beati Isidori dictum Mozarabes*, Ed. Alex. Leslie, Romæ 1755, p. lxxxvii.

† In the *Officia Propria Sanctorum Toletanæ Ecclesiæ*, Matriti, 1790, p. 34. Cf. the Bollandist *Acta*, Jan. 23.

‡ Smith and Wace, *Dictionary of Christian Biography*, 1882, Vol. iii., p. 223.

§ At Cluny it was ordered that the credence should be a sort of chest of drawers. (*Ecclesiologist*, 1848. Vol. viii., p. 96.)

carried the vessels to the altar or brought them away.* A silver dish was also put against the middle of the lowest altar step. Then the chaplains assembled in the stalls and the little hours were said. This done, two boys brought lights to the door of the choir and preceded the clerk and the priest vested in ordinary vestments, chasuble, alb, etc., up to the altar, and then put their lights down on the steps. The mass then began; the *confiteor*, which has been mainly borrowed from the old Romano-Toletan rite, was said; and then the elements were prepared. A large round host just like the ordinary priest's host was taken, I think, from a little box which the clerk had set in front of the veil when he put the chalice on the altar; the priest then mixed the wine and water in the chalice, and placed the vessels again in the midst of the altar. He then withdrew to the epistle side; and began to read the prayers. I make no doubt that this anticipation of the offertory is one of the ceremonies which the Mozarabic Low Mass has taken from the Romano-Toletan rite. After the collects a chaplain behind the eagle began to read the prophecy; then another the epistle. The altar book was then moved from the epistle to the gospel side, and the celebrant read the Gospel there. A second book was at this point put on the epistle side, probably the *Missale Omnium Offerentium*.† The priest came back to the middle of the altar for the offertory, and remained there till after the Communion. He read alternately from the two books, the variable parts of the office from one; the ordinary of the Mass from the other. Liturgical students know that the variables in the Mozarabic Liturgy are almost as long as the fixed parts of the service. Dr. Neale says this necessitates two acolytes;‡ but the one clerk seemed to do everything needful without help on the day that I was there.

The *pax* was kissed and given to a boy who brought it down to the chaplains in the stalls. The *Sursum Corda* and Preface were then said with the *Sanctus*.

I was anxious to see the elaborate fraction of the Mozarabic rite; the host was first broken into two halves over the chalice, then each

* F. J. Hernandez de Viera, *Rubricæ generales de la Missa Gothica Muzarabe* Salamanca 1772. P. lxlx.

† The Mozarabic ritualists explain this expression by saying that it is the Mass book of all who offer; that is of all the faithful: only the faithful being allowed to offer at mass, the catechumens properly being expelled before the offertory. But the title *Omnium offerentium* is given to all the service after the *officium* when the lections have not yet been read and when there is therefore no thought of beginning a *missa fidelium*. Arevalus (*Missale Gothicum*, Romæ 1804, Col. 1329) thinks with more likelihood, as it is the book which contains whatever is common to all Masses, the *Ordnarium Missæ* as the Roman Ritualists would call it, that the expression *omnium offerentium* means the book of all priests who offer. Mr. Henry Jenner points out to me a word derived from *offerens*, as he thinks, in the Celtic languages; *offeren* is the name in Welsh for mass; and he suggests that *offerens* in the Mozarabic books may signify the same as *missa*; and that *liber omnium offerentium* may be equivalent to *liber omnium missarum*. Of course the Welsh word might be derived from *offerendum*.

‡ J. M. Neale, *Essays on Liturgiology*, Lond., 1863, p. 148, note.

half broken again into four and five pieces. The fraction was made very rapidly. No one but the celebrant communicated.

As in the Roman rite, the priest did not turn to the people from the address after the Offertory to the Communion. Even at the Blessing which is given before Communion though all in the Chapel knelt yet the Priest did not turn round. Hernandez de Viera explains this by saying that in the early ages of the church, both the priest and the altar faced the people and there was thus no need to turn to address them,* but this does not explain why the priest turns to the people when he speaks to them early in the service. A better explanation is given by Mr. G. G. Scott when dealing with the Roman rite.† When mass was over he turned round and crossed himself and then knelt for a space with the clerk at the altar. They then came down and stood in front of the eagle and recited some prayers.

Four candles on the altar were lighted during mass; and a small candle like a bedroom candle was set near the book, alight, all the mass. From the *sanctus* to the communion of the priest there was burning a single large candle on the gospel side. Perhaps this is a borrowing from the Pian Missal which directs a single candle to be lit on the epistle side at the elevation;‡ a direction now but seldom obeyed; at least by Roman Catholics in France, England, and I think I may add Italy.

Only the words of consecration were said secretly; and after each consecration *Amen* was said by the chaplains.

It will be seen that the Mozarabic service, as presented at this moment, shows outwardly little difference from an ordinary Roman Low Mass. Much the same process has been applied to the Mozarabic Rite that we have seen applied in our day to the Liturgy in the Book of Common Prayer. Anyone who expects to find at Toledo an Oriental rite untouched in the midst of Roman surroundings must be doomed to disappointment. I have noticed what seemed different, trifling as it may be, because the ordinary Mozarabic rubrics are very scanty, hardly more full than the rubrics of the Book of Common Prayer. More ceremonial information is given in a book printed at Salamanca in 1772 for the use of the "Chaplains of the illustrious Chapel of the Saviour (vulgo de Talavera) in the holy Cathedral Church of Salamanca," which I have already quoted once or twice. The author is Don Francisco Jacobo Hernandez de Viera and the title: *Rubricas Generales de la Missa Gothica Muzarabe*, and I think I have seen it in the catalogue of the British Museum under the heading of the Mozarabic Liturgy. On p. xlviii. it is said that the fraction of the host takes place at high Mass during the singing of the creed, but at low Mass the priest elevates the host while the creed is said, and afterwards breaks it into nine pieces. It has been disputed whether it be during or after the Nicene Creed that the

* Hernandez de Viera, *loc. cit.*

† G. G. Scott, Junior, *An Essay on the history of English Church Architecture*, London, 1881, p. 14, note C.

‡ See the *Rubrica generales Missalis*, § xx.

fraction takes place ; but the difference in direction between low and high mass may explain the differing statements.

Perhaps the same explanation may be applied to the difference in direction of the printed edition of Cardinal Ximenes and the modern practice. In one rubric, the chalice is directed to be prepared during the epistle ; in another, and with it modern practice agrees, it is prepared and set on the altar before the *Officium*. The first direction is perhaps a part of the ceremonial of High Mass, while the second direction and the modern practice are a following of the tradition of Low Mass. In many medieval churches we know that the elements were prepared at High Mass between the Epistle and Gospel, while at Low Mass the elements were prepared and set on the altar before the service began, just as we see done by the Dominicans even to this day. In the Romano-Toletan Rite, permission was given to the celebrant to prepare the host and chalice when he would : *Preparatio hostiæ et calicis potest fieri ante inceptum officium missæ vel ante evangelium ; ve lante offertorium quando voluit sacerdos*.^{*} It would seem more reasonable to suppose that this practice was borrowed from the Romano-Toletan rite, than to imagine that the setting of the host and chalice on the altar spread from the Mozarabic Churches over Spain and the rest of Europe. It might as well be thought that the word *officium*, which we find in the Mozarabic rite as a name for the introit, began first in the Mozarabic rite, and from Spain spread over France, Germany, and England where in the middle ages it was widely used as a synonym for the introit. Or again, is it the more reasonable to think that the Psalm *Judica me Deus* and the *Confiteor*† have been given to the Roman rite by the Mozarabes, or that these have been borrowed from the Romano-Toletan rite by the Mozarabic ? I suspect myself that all the private prayers of the priest in the Mozarabic Rite, e.g., all those before the *officium*, those at the offertory, the Communion, and the like, have been borrowed from

^{*} *Missale mixtum secundum ordinem alme Primatis Ecclesiæ Toletanæ*, Lugduni, 1550. When in this paper I speak of the Romano-Toletan rite, it is to this edition of that liturgy that I refer. *Mixtum* does not mean as some have thought a confused liturgy, but has the same value as *plenarium*, a missal with epistles, gospels, and all the other variables. printed in it.

† I think it may be useful to warn liturgical students against accepting the Mozarabic text printed by Daniel as a representative of the text printed by Ximenes. I have collated the text in Daniel's *Codex Liturgicus Ecc. Rom. Cath.* (Lips. 1847, p. 49) with the copy of Cardinal Ximenes' edition in the British Museum, and the divergencies are many and important. For instance, Daniel gives the Mozarabic *Confiteor* as identical with the modern Pian. In Ximenes, it differs altogether from the modern Pian, and is closely akin to the Romano-Toletan *Confiteor*. Whence Daniel drew his text I have not discovered ; for the editions of Leslie and Lorenzana and the Missals printed at Rome in 1804 and at Toledo in 1875 follow the text of Ximenes rather closely. I cannot understand how Daniel's text can be said to be *ex recensione Card. Xim.* Some warning is needed in England, because Mr. Hammond in his extremely valuable collection of Liturgies has clearly followed Daniel ; also the Ambrosian text given by Daniel in parallel columns with the Mozarabic is not the same as that printed in the Ambrosian Missal of 1548, nor with that now daily used in the diocese of Milan.

the Romano-Toletan rite. As an illustration it may be pointed out that some clergymen of the Church of England now-a-days recite the prayers from the Pian Missal before they begin the English service; and they insert as the offertory, before Communion, and after the blessing, prayers from the same source. In both rites, the additional prayers are out of place. A comparison of the two helps us to understand what may be obscure: and to separate the true from the borrowed rite.

I heard the Mass of the feria at the High altar of the cathedral at Toledo. During Sext and None a white veil with narrow perpendicular bars of black was drawn across the Sanctuary before the altar just in front of the foot pace. It was drawn up for a moment as the priest and ministers went in to say mass. The sub-deacon came out to read the prophetic lesson in the epistle ambo; but at the Gospel (that of the Prodigal Son) the deacon alone went up into the Gospel ambo: only two little boys had gone up into the ambo and set their candles on each side of the book and come down again. The ambo was small, like a modern architect's pulpit; and I suppose this to be the reason that the deacon was alone. The book desk faced the south-west.

It was curious to be able to notice the movements and lights, and to hear the voices, within the Lenten veil, but to see distinctly only the bottoms of albes and cassocks. At the consecration the veil was lifted, but drawn again immediately.

In Spain, the crosses closely approach the Tau shape; the upper limb of the cross being very little developed. The pulpits, often of iron, and double, one on the epistle and one on the Gospel side, are usually quite small and will only hold one person.

On the side altars the candlesticks nearly always stand on the two front horns of the altar: the altars are covered with linen, which hangs down all round half way to the ground. Very often they are cased in tiles, and then a false superfrontal and orphreys at the end are nearly always marked out in tile work. And the same in bronze.

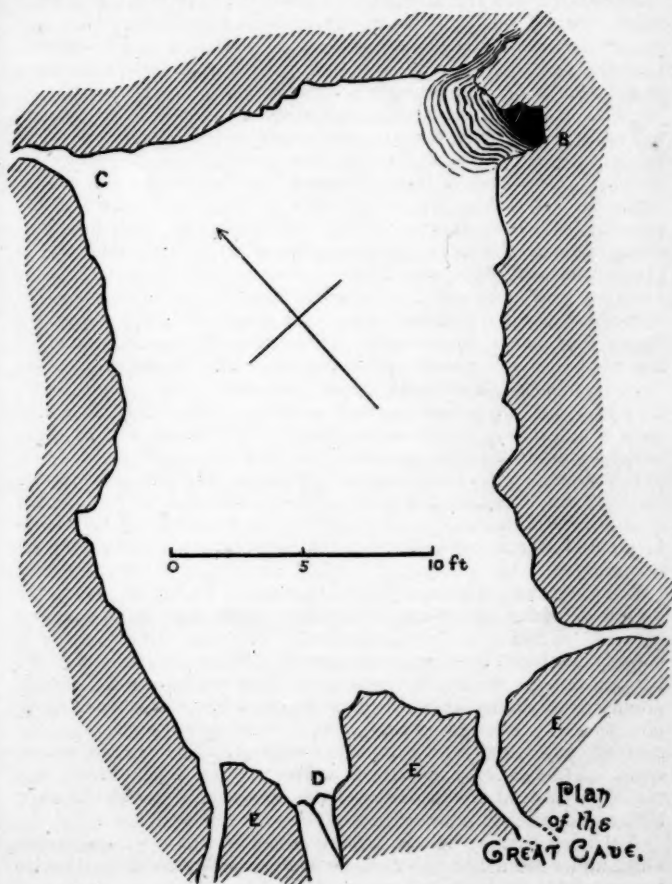
On Rains Cave, Longcliffe, Derbyshire.

BY JOHN WARD.

[In the last number of the *Reliquary* (October 1888), a brief account was given by the Editor of the discovery of a new Bone Cave in Derbyshire, and of the first cursory examination of the contents. The following article is a far more detailed and valuable description of the cave from the painstaking pen and pencil of Mr. Ward.—ED.]

THE cave, that is, so far as it has been penetrated, is small and irregular, consisting of two chambers which may be conveniently called the Great and the Little caves. The former is an irregular oblong, 16 ft. by 23 ft. in plan, at its present floor level. The roof is

so low that there are but few places where a person can stand upright. The floor is cumbered with large blocks of stone, some of which have fallen from the roof, others rolled in through the entrance. Between these blocks is a red marly soil, having all the characteristics of the usual cave-earths of limestone caves. It is impossible to say exactly how deep this accumulation is, but probably it exceeds five feet. The entrance, which is at the south-west end, is as wide and apparently as deep as the chamber itself; but the actual portal (marked D on the accompanying sketch-plan) is very small—only sufficiently large, in fact, to admit one person at a time, and even



then with some difficulty. This contraction is due to the presence of several large pieces of rock (E, E, E), which have been placed where they are by art, or have fallen from the rocks above. At the north corner is a narrow outlet (c), which may be the result of a slip; after several feet it becomes too narrow to be followed up. At the opposite corner is an irregular descending passage, water-worn like the Great cave, leading to the Little cave, the steep slope to which is shown at B. This cave is almost choked with *debris*, which, to some extent, is cemented into a solid mass or breccia by stalagmite, and all further progress is barred on this account.

The antiquity of the cave must be immense. As many readers of this article will not be familiar with geology, a brief digression into the formation of the caves of limestone districts is pardonable. Limestone caves are wholly, at first, and in a great measure in their later career as *living* caves, due to chemical action. Rain water, in its passage through the atmosphere, absorbs carbonic acid gas, and still more so in sinking through the decomposing vegetable matters of the upper soil. Water charged with this gas has the power of dissolving carbonate of lime of which limestone rocks are mainly built up. That this *does* take place is forcibly proved by the encrustations of petrifying wells, the banks of tufa and the stalagmites of limestone districts—all of which are due to the precipitation of dissolved rock in the water. The "fur" of kettles is another example. But such charged water cannot dissolve an unlimited quantity of rock—the work done in this line depending upon its richness in the gas. Hence the cracks and joints of the rock out of which the future cave is to develop, must have their sides eaten away by moving water; else, if the water ate and was satisfied, no more rock would be eaten. But water, like human beings, will not choose a devious and difficult way (as these underground crevices) in preference to an easy one (as by brook or river), unless there is something to be gained. The only reason water can have in choosing a difficult underground course is to reach a lower level by a "short cut." But once grant this; if the supply be plentiful, the cracks will in due time become caves and the trickle a torrent.

There is an excellent example to the point near Castleton. Westward of the Winyates is a trough-like valley, about three miles long, by the side of which is the Chapel-en-le-Frith road. This valley is entirely drained by "water-swallows"—natural drains along the bottom, through which the surface-rills sink out of sight. Underground these waters collect, and at length emerge at a much lower level as the Russet Spring near Peak Cavern, and then become the sparkling brook which runs through Castleton. The ancient surface outlet of this valley, by which its waters were originally turned into the Wye (instead of the Noe as at present), is still visible, although high and dry, leading towards Peak Forest.

A "living cave"—that is, a cave which is still a watercourse—must, under ordinary conditions, lie low in a valley, so as to either intercept all the water or catch some of it in times of flood. But Rains'

Cave is near the top of a hill ; and all the drainage of the neighbouring valleys can find surface outlets at levels a hundred feet and more below it. It is now as "dead" as a cave can be. But under these circumstances, how could it ever have been a "living" cave? The answer is simple ; the cave has not changed ; the contour and level of the land-surface of the district has. Although the land is eaten away below the surface, it is to a far greater extent worn away at the surface. Frost and vegetation break up the rock ; rills, brooks, and freshets float it away as mud, and roll it away as sand and gravel, to say nothing of what is dissolved. Give these processes time and they will lower the land to the level of the sea. Rains Cave was once at or near the bottom of a valley, and the amount of rock that has been removed between that bottom and the present one, somewhat represents the lapse of time since this cave was "living" and growing. What this lapse of time may be, the reader must guess ; the 2,000 years which have elapsed since the earlier barrows of the Peak were built have made no appreciable change in the land contour.

The ancient water-swallow of Windy Knoll at the Castleton end of the above-mentioned trough-like valley, and from which the late Mr. Rooke Pennington, LL.B., obtained an immense number of bison, reindeer, bear, and other bones, has many parallels with our cave. It is high above the neighbouring valleys, although as a "swallow" it must have once been situated low or at the very bottom of a valley. The great point of difference between the two is that the animal remains of the latter belong to the time when it was "a going concern," the animals being swamped in the mud and water around the swallow, and washed down it in time of heavy rains ; in the former the remains belong to the present "dead" era of the cave's history.

"Dead" caves may be regarded as museums. No plough ever turns up their floors, and frequently thick seams of stalagmite—the re-deposited lime of the drip from the roof, having some analogy to the "fur" of a kettle—effectually seal up the contents of the looser cave-earths, and guard them against the intrusions of burrowing animals. Hence, and especially where seams of stalagmite are present, the order of the deposits represents their sequence in time, the lower being the older. But the thickness of stalagmite must be most cautiously accepted as a measure of time, for the rates of its growth vary very much. In Kent's Cavern, Torquay, it has taken 250 years to form $\frac{1}{16}$ inch of stalagmite ; while in a cave at Castleton the writer has proved that its growth there exceeded $\frac{1}{4}$ inch per century. So far, the accumulation which forms the floor of the Great Cave has no signs of stalagmite ; it is a chaotic mass of stone and red earth. But, of course, it is impossible to say what lies lower down. The floor of the Little Cave remains practically untouched. The young Messrs. Rains have merely turned over the surface earth between the large blocks of stone of the former, and considering the large quantity of bones they have found there can be little doubt that there is still a large "find" to be found.

It is now time to describe the "finds." Professor Boyd Dawkins, during the limited time at his disposal, picked from the bone heap in

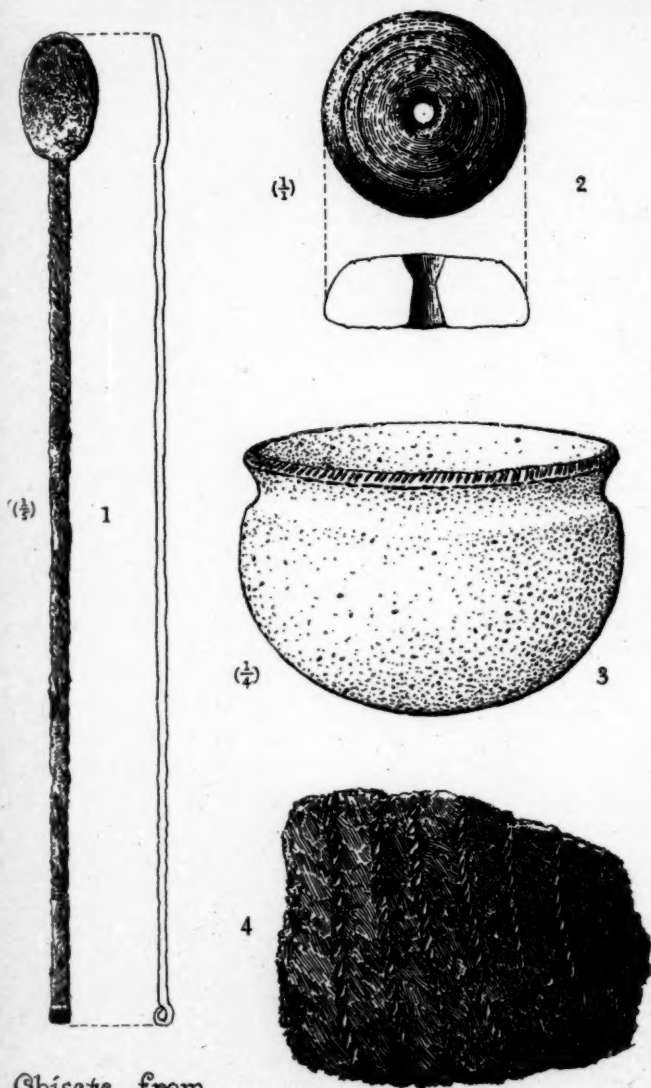
Mr. Rains' barn, with astonishing rapidity, bones belonging to man, the urus, Keltic short-horned ox (which still survives in some of the Welsh and Scotch breeds), sheep, goat, horse, red deer, roe deer, dog, badger, wild cat, and rabbit. Since then the writer has detected the fox and hedgehog in addition to the above. This assemblage of animals is characteristic of the Recent period of geology. Many of the leg bones have been split to extract the marrow, and occasionally have jags and cuts as from a knife; some few bones are charred. Clearly these are the relics of human food.

The writer subsequently took in hand the fragments of human skulls, but owing to the numerous missing pieces, they still remain, with one exception (Skull c), little more than heaps of broken bone. Hence, cranial measurements and indices are, at present, out of the question. Yet, despite their condition, some ideas can be formed of their original owners. Of Skull A there are the frontal, and much of the side and rear parts, besides a fragment of the lower jaw. All these are thick, heavy, and pot-like—due, perhaps, to the action of the limy drip, for upon the frontal was a film of stalagmite. The peculiarity of this frontal are the confluent and massive supraciliary ridges, and the ill-filled and retreating forehead, so noticeable that several inexperienced friends mistook it for part of a gorilla's skull. Yet there are no grounds for regarding it as of the "extremely low type" of some of the newspaper notices. It is the skull of a very old person, presumably man; this is indicated in many ways, notably by the obliterated sutures and the condition of the lower jaw, the walls of the alveoli being in some cases absorbed, and the cavities filled up with new bone. In such a case, those parts of the frontal which lie immediately upon the brain will have followed the old-age retreat of the latter, and hence leave the ridges of the lower forehead in greater relief than would obtain in earlier life. Apart from this, it is difficult to say what is the true tilt of the forehead when the rear parts of the skull are not *in situ*. Still, it must be allowed that the aspect of the forehead is by no means prepossessing.

Skull B of which there is a large part of the frontal, evidently belonged to a youngish individual, and has a remarkable likeness to the previous frontal, so much so as to suggest that the owners belonged to the same family. There are two complete parietals, but it is doubtful whether they belonged to this frontal: probably they belong to a fragment of another the writer has marked E, of apparently similar type. A lower jaw of a youth, devoid of wisdom teeth, seems to belong to this Skull E, which has all the marks of having belonged to an individual of the same period of life.

Skull c: This the writer has been able to rebuild to a great extent. The face and anterior parts are almost complete, and of the rear and lower sides there are many fragments, but which cannot be put into place on account of missing intervening portions. This skull has many points of difference from those above; it is of lighter build; the forehead is broader; the supraciliary are separated, and although sharply defined are not massive; and generally it has an intelligent and more cultured appearance. Although it is impossible to ascertain the

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Objects from
Rains' Cave, Longliffe.

J.W.

cephalic index, there is no doubt of its being a typical long or dolichocephalic skull: when viewed laterally the contour is decidedly that of such a skull. Noticeable features are the shallowness of the calvarial arch, and its longitudinal carination, and the flatness of the temporal regions. The result is that while the forehead is broad it is somewhat low. When viewed from above, the broad forehead tends to give an oblong character to the skull, rather than the egg-shape of the Haddon Fields long skull described in the last volume of the *Reliquary*. The sutures are quite open on the outer table, and partially so on the inner; this, together with a certain glossiness of the bone, and the moderate wear of the teeth, points to its owner as of early middle life. The jaw, if the fragment alluded to does belong to this skull, is massive and decidedly masculine; other details point to the latter conclusion. The nasals have a remarkable forward spring—indicating a pronounced "Roman" nose. So far as the writer can recollect, this skull is similar to one from Longlow, in the Bateman collection at Sheffield. It has been suggested that a plate of this skull should be introduced, but when this cave is properly excavated, the missing fragments of this and the other skulls may be found, hence it is better to defer the illustrations. Several measurements are here given—

Greatest width	...	...	...	5 5 in.
Minimum frontal width	...	...	...	3.76 in.
Maximum " "	...	...	...	5 in.
Frontal arch	...	...	...	5.75 in.
Height of orbit	...	...	...	1.31 in.
Height of face (nasal suture to alveolar margin)	...	...	...	2.75 in.

All the above, together with other fragments, are ancient; the organic matter has disappeared, and only the mineral constituents of the bone are left. But it is otherwise with several fragments of another skull, evidently that of a powerful youngish man. These fragments are so new-looking that it is difficult to think that more than a century can have passed since they were clothed with flesh and endowed with life. How came they in the cave? Do they explain some mysterious disappearance that was once "all the talk" of the district? Are they the silent witnesses of some terrible tragedy?

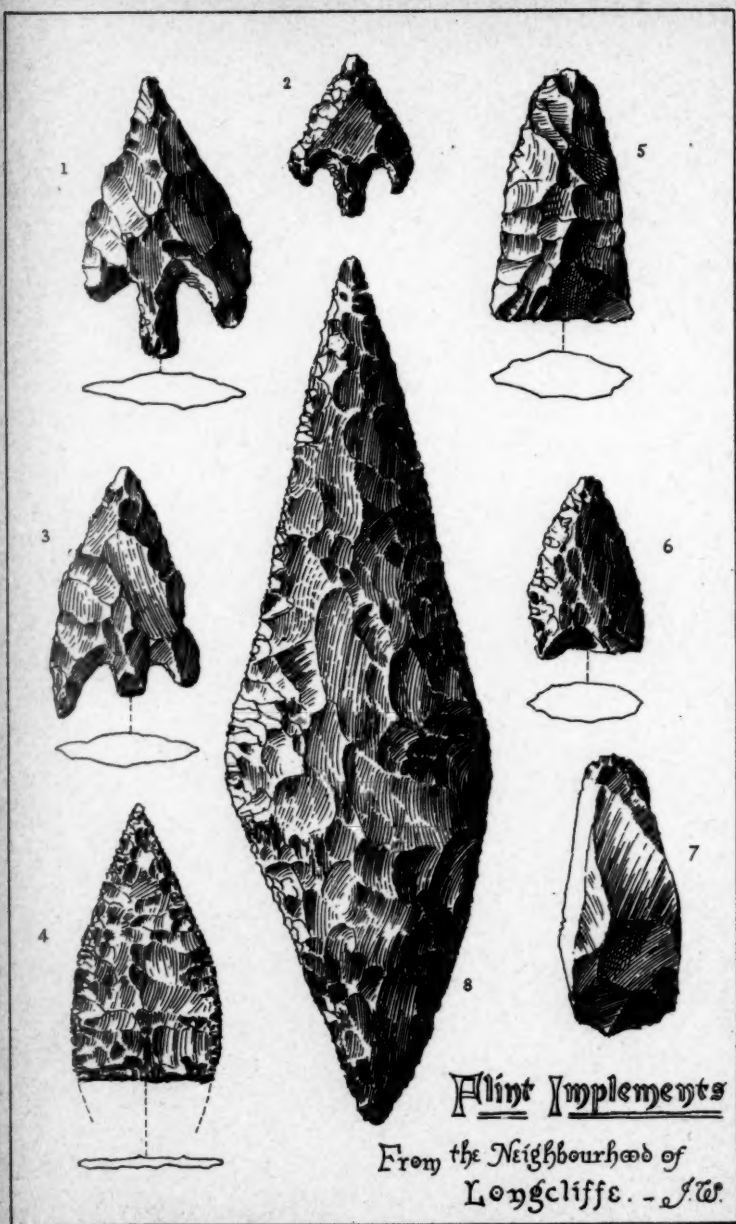
Unfortunately the positions and circumstances of these remains were not noted, hence many valuable inferences are lost. It is evident from the number of missing parts, that much of the skeletons still remain in the cave. Fragments of at least six have been found in the bone-heap—there being jaws, whole or in part, for that number of individuals. All these jaws, so far as can be seen, are, with the exception of one, of very square build when viewed laterally, the ascending rami being short and broad, the above exception being an ancient jaw with a long slender ascending ramus and the angle obtuse.

The pottery must next claim our attention. Fragments of four vessels were found. Of these, a few fragments belonged to a thick, blackish, and hand-made vessel of unknown shape, and ornamented with parallel impressions of a twisted rush or thong. (Plate III.,

Fig. 4). The paste is coarse and friable, and has all the characteristics of the hand-made, imperfectly-fired sepulchral pottery of the pre-Saxon barrows, of which there is so magnificent an array in the Bateman collection at Sheffield. There were also two small fragments of another blackish vessel, of fine paste and smaller size. It seems to have had a contracted neck, and the swell of the body had several slight projections. Neck plain; but the body had a lattice-work of burnished lines, recalling the ornamentation of some of the Roman black ware; but, unlike the latter, the fragments have all the friability of the so-called Keltic ware. The largest number of fragments belonged to a vessel which the writer has been able to restore to a sufficient extent to make the shape, size, and use fairly evident. A sketch of it (Plate III., Fig. 3) as restored will give a good idea of its shape. Diameter about $8\frac{1}{2}$ inches; paste, coarse, and reddish; hand-made; variable in thickness, but generally thicker at the bottom than elsewhere. From the obvious discolouration of the lower parts externally and traces of smoke, little room is left for doubt that it was used as a stew-pot. The shape is admirably adapted for this purpose. When placed in the embers of a fire, its rounded shape would prevent fracture, and in this respect it is an anticipation of the flasks and dishes of the chemists. The paste of these hand-made vessels was mixed with crushed calc-spar, from which, being so common in the district, and scarce elsewhere, we may infer that they were made in the locality. Two fragments of a rough wheel-made small vessel were also found, and contrasted much with the above in the smoothness and hardness of its red paste.

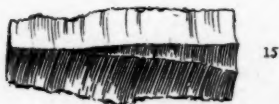
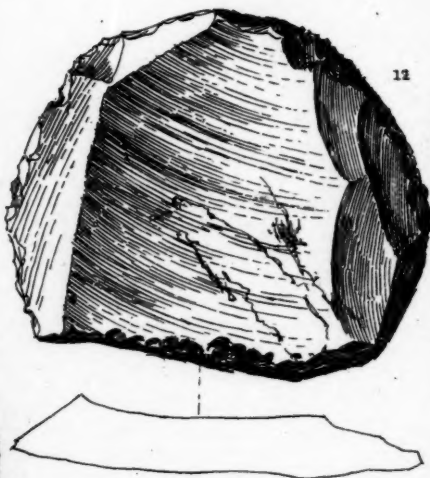
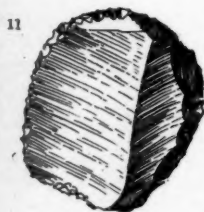
Domestic vessels of the same age and character as the hand-made sepulchral pottery are scarce—so scarce, that the late Mr. Llewellyn Jewitt stated that we were entirely indebted to the barrows for examples. In this, however, he was mistaken. A vessel remarkably like the one sketched was found some years ago in a cave in county Durham, and associated with articles of a domestic nature; it is figured in Greenwell's "Barrows," p. 107. Professor Boyd Dawkins, in his *Early Man in Britain*, p. 275, states in reference to the Neolithic inhabitants of this land, that "their vessels are coarsely made by hand and very generally composed of clay, in which small pieces of stone, or fragments of shell, have been worked. They are brown or black in colour, and very generally have had rounded bottoms, from which it may be inferred that they were not intended to stand on tables, but were placed in hollows on the ground or floor. Sometimes they are ornamented with patterns in right lines or in dots." Elsewhere in the same work (page 267), in making mention of the hut circles of Fisher-ton, near Salisbury, he states that "fragments of pottery, not turned in the lathe, plain, or ornamented with incised curves, right lines, or lines of dots," were found associated with spindle-whorls, bone weaving-combs, bone needles, stone grain-rubbers, flint implements, and remains of dog, goat, short-horn, horse, pig, &c. Fragments of hand-made pottery have frequently been found similarly associated in other caves.

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Flint Implements
From the Neighbourhood of
Longliffe. - J.W.

A spindle-whorl (Pl. III., Fig. 2) of hard black shale was found on the north side of the cave. It is about 1½ inches in diameter, and bears lathe marks on one side, the other being rough. There is figured in Evans' *Stone Implements*, p. 392, a whorl found in Yorkshire which agrees with this in every detail. These whorls were used to maintain the rotary motion of the spindle in the act of spinning with the distaff and spindle, a mode which was displaced by the spinning-wheel, so often seen in our museums.

An iron spade-like instrument (Pl. III., Fig. 1), about 2 feet long, was picked up from between some stones. It differs from a spade in having its broadened end oval and only about 2 inches across. It has been suggested that it is an old plough-spade for scraping off the clay from the share. Although considerably rusted, its condition by no means implies a great age; and in this respect it contrasts with two iron objects, rings or buckles, which are now reduced to a mere ochreous mass.

Last to be noticed are a few flint chippings, of very nondescript shapes, which were noticed in turning over the soil. It is well to mention here some beautiful flint implements found in a field in the vicinity by Mr. Broadhead, a farmer close by, and a few by Mr. Rains upon his land, a typical assortment of which are figured on Plates IV. and V. all full size. Some of the arrow heads are really beautiful objects, especially a delicately chipped leaf-shaped one. There are also a spear head, a considerable number of horse-shoe-shaped and other scrapers, two broken celts, and many flakes. Most of these were turned up at different times in ploughing. Whether the locality is unusually rich in these implements, or these gentlemen are more intelligent and watchful than their neighbours generally, it is difficult to say. It should be stated that none of these are palæolithic; in the Midlands and North, implements of that period are found only in caves.

The antiquity of the "finds," the uses to which the cave has been put, and the possibilities of the projected exploration must now be considered. As already stated, the fauna are of the Recent period of geology, a period the commencement of which, geologically speaking, is but as yesterday, and yet which stretches back in all probability millenniums before human history, and laughs to scorn the boasted antiquity of Egypt and Assyria. The fauna, then, give a wide range of time for our "finds"—they may be 500 or 5,000 years old! The wild cat, the red deer, and the short-horn indicate no very recent date. The pottery is more decisive. There is a consensus of opinion, it is difficult to say exactly upon what grounds, that wheel-made pottery was unknown in this country before the Roman occupation. Again, the pre-Saxon or "Keltic" round barrows, the hand-made pottery of which, as just observed, has many parallels to that of our cave, do not precede that occupation by any great lapse of time, and certainly some of them were contemporary with it. The hand-made pottery, it may be observed, is quite unlike that of the Saxons. The spindle-whorl has also something to say. Although the distaff and spindle lingered in some parts of Scotland and Ireland

until the last century, they have so long gone out of use in England that these whorls, which are frequently picked up, are popularly invested with a certain amount of magic, and known as "Pixy's Wheels," their original use having long been forgotten. But the fact that this whorl was turned in a lathe implies a considerable civilization such as obtained in Britain under the Romans, when we do, as a fact, first meet with turned objects. These, when taken together, point to the cave being used for some purpose at a time not far removed from the period of the Roman occupation: and this is strikingly borne out by the results of exploration of many of our English caves. These all give the same testimony; in the upper parts of their floors, or even upon the surface itself, have been found Romano-British objects, as fibulæ, brooches, and pins of bronze, silver, and gold, Roman coins and British imitations of them, Samian and other Roman pottery, hand-made pottery, implements of iron and bronze, &c. Notable examples of such caves are those of Settle, Buxton (Poole's Hole), Kirkhead, Cresswell, and Ilam, in Staffordshire. It has been suggested that such caves were used as places of retreat by the Romano-British during the Saxon invasion. It should also be remembered, as the recent excavations of General Pitt Rivers at Cranborne Chase and places in Wiltshire so forcibly prove, that while the Celtic Britons were copying the civilization and manners of their Roman masters, the ruder aboriginal "long-heads" were still living in much their old style upon the hills and moors. And while the former were priding themselves on their Samian ware, the latter were content with their rude, half-fired, hand-made pottery, with such cheap and coarse wheel-made ware as they could afford to buy. A similar state of things obtains at the present day wherever a higher civilization comes into contact with a lower one; and most conducive to it were the social and political conditions of Western Europe at the dawn of history. While in civilization at large there has been a constant forward march in culture, yet its rate has not been uniform throughout; and at every stage there has been a falling out of ranks to remain stationary or even to begin a retrograde movement. The time was when metal was unknown, then came in bronze, then came iron. But metal has not even yet displaced everywhere the use of stone for implements. It is this overlap of ages (Neolithic, Bronze, Iron), if *ages* they can be called—rather *stages* of culture—which makes the presence and absence of these materials no safe guide as to order in time.

It must not be overlooked that we have no proof of the contemporaneity of the two kinds of pottery in this cave. The hand-made may be centuries older than the wheel-made. The large hand-made bowl, at least, was found broken very near the surface, apparently where it was placed, and whether it had been there 1,300 or 2,000 years, it shows how little changed and disturbed has been the cave during this long period. It could well occur then that objects of pre-Roman, Roman, and even Mediæval date might lie commingled in the loose upper soil of a cave floor.

The age of the older human bones still remains untouched. The

great majority of British and Continental caves hitherto explored have been at one time or other burial places; and the modes of burial were similar to those of the barrows, that is, the skeletons, when not disturbed, have usually been found in a sitting or contracted attitude. In fact, the chambered (and perhaps oldest) barrows may be regarded as artificial caves. The half-exposed chambers, constructed of massive slabs of limestone, of Minninglow, not far from Rains Cave, instantly suggest this idea. To judge from the celebrated cave of Aurignac, in France, and that of Perthi-chwareu, Pembroke, both of which seem to have remained undisturbed up to the time of their modern discovery, burial caves had their entrances blocked up with large stones, and thus those at the mouth of Rains Cave may be explained. If the parallels between caves as a burying place and the chambered barrows be accepted as proofs of their contemporaneity, then we must, indeed, give a greater antiquity to these human remains of Rains Cave than the period of the Roman occupation.

This cave has also been used as a dwelling-place; the condition of many of the animal bones already alluded to, the fragments of charcoal, and the domestic pottery, all tend to prove this. One can scarcely think that so low, wretched, and damp a place was ever used as a *permanent* residence, more probable is it, that it was again and again temporarily occupied by passing hunters, fugitives, and wanderers of all sorts, both before and after it was used for sepulchral purposes.

It will be seen from what has been said above, that so far the "finds" of Rains Cave carry us back to the time when history loses itself in the mist of fable, and to the dense gloom of pre-historic time beyond, when geology and archaeology become our only guides. But farther back, how far we cannot say, is that as yet but dimly descried condition of things, known geologically as the Pleistocene period. This period was a cycle of mighty confluent glaciers which swept over all north-western Europe, rounding its hills, deepening its valleys, and grinding out rock basins, with warm intervals, in the sub-tropical portions of which the hippopotamus and rhinoceros wallowed in the marshy valleys, and elephants (of both living and extinct species) roamed amid forest glade and jungle, while cave-lions and hyænas devoured their prey in the dark recesses of the caves. But in the more temperate conditions which immediately preceded and succeeded these warmer times, these were replaced with vast herds of bison and urus, migrating annually, north and south, across an unbroken alternation of hill and dale, forest and prairie, now represented by Spain, France, and England; and the cave-lion and hyæna gave place to the cave-bear. But as the northern glaciers approached, these in their turn were replaced by the unwieldy mammoth and woolly rhinoceros, the musk sheep, arctic fox, reindeer, and glutton. It was some time during this period, whether before or during these warm intervals of the epoch of glaciation it is difficult to say, that Palæolithic man found his way into the west. The peculiar flint and bone implements, and the rough but boldly

scratched drawings of the animals (now extinct) that he hunted, and occasionally the bones of his own body, with those of the heterogeneous crowd of animals above-mentioned, in many a cave and many a river gravel, are the almost sole mementos to us of the world in which he lived and moved.

A bone cave, now that its hieroglyphics are interpreted, is to the archaeologist what an ancient record or inscription is to the historian—a key to unlock the past. And the past it unlocks is mysterious and marvellous. Small wonder, then, that the discovery of a bone cave should be hailed with delight by those who know the value of such caves. So far, Rains Cave has shown no traces of the Pleistocene period, but this is not strange, seeing that its upper soil only has been turned over. When it comes to be properly excavated there is little doubt that it will contribute its quota towards the history of that far-back past.

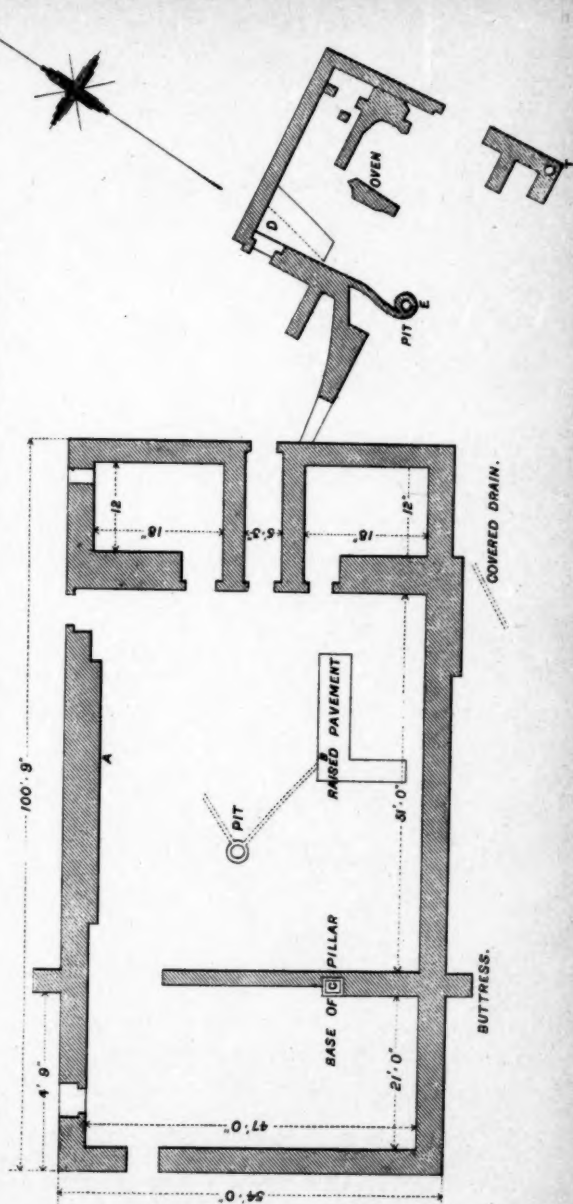
On some recent discoveries at Scarborough Castle.

BY R. C. HOPE, F.S.A., F.R.S.L.

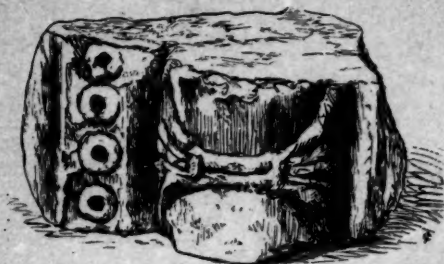
DURING the early part of the year 1888, whilst certain levelling operations were being carried out on the castle garth at Scarborough, by the War Office authorities, the foundations of some old buildings were brought to light, and were most carefully cleared of rubbish under the guidance of Col. Peck, R.E. The buildings lie lengthwise, nearly due north-east by south-west, the dimensions of the main building are 100 feet by 54 feet. The accompanying plan, kindly supplied by Col. Peck, R.E. (Plate VI.), makes the general arrangements of the buildings as discovered more clear. Unless Leland in his *Itinerary* (*temp.* Henry VIII.), when mentioning the castle and buildings on the garth in the following passage—"without the first area is a great grene conteynynge (to reken down to the very shore) a xvj acres, and yn it is a chapelle, and beside olde waulles of houses of office that stood there"—refers to these buildings, there is not a tittle of known information of any kind relating to them. The survey printed at the end of these notes is silent with regard to them. It is recorded that the great hall and some other parts of the castle became so ruinous that they fell down, *c.* 1350; probably these were included in the fall. The mouldings, a few fragments of which were found, give the date as late Norman, *c.* 1130. The handsome pattern of the mouldings of the jambs of an arch or doorway is very curious, and probably unique. These stones, of which the best specimen is here engraved, were found at the north-eastern end of the building, where also were discovered the remains of two or more small arches, perfectly plain, probably belonging to the doorway of the small chambers and passage at the north-eastern end of the large

—SCARBOROUGH CASTLE—

—PLAN OF BUILDINGS UNCOVERED IN THE CASTLE CARTH 1888.—



chamber.* The two small chambers, which are 18 ft. by 12 ft.,



may have been store rooms or larders, or perhaps guard rooms or temporary prisons. On the western side of the large chamber is a long low stone seat marked (A) on the plan.

Immediately opposite this is a very rugged sort of L

shaped daïs of rough rubble (B) with slabs of flat stone laid, not very orderly, on the top. From the heel of this daïs a drain runs to a small pit or well, about 2 ft. in diameter, very nearly in the centre of the chamber; into this pit or well a drain also leads from the north-west corner. At the western end there is a doorway opening inwards, possibly leading to some other building, or may be into a porch or penthouse. At the north-western side a doorway, 5 feet wide, opens outward, on each side are plain circular mouldings. There is a smaller chamber at the southern end which is entered from the large chamber by a doorway or opening at the south-western end. The partition wall of these two chambers is nearly double the thickness, for a third of its length from the east, of the remaining portion. At the extreme end of this thicker portion of the partition wall, to the west, is built *into* the wall on some rubble, a square stone (C) about 2½ feet square and 1½ feet in height; the plinth is quite plain with a plain concave moulding; the top of the stone is perfectly flat. There is no corresponding stone on the opposite side, nor is there anything to show or suggest there ever having been any arch from this stone to the opposite wall. The mouldings on the stone are certainly not like any Norman ones met with; nor is the use of this stone apparent. Can it have been a stone of some more ancient building worked into the wall with the other masonry? The rest of this wall is mainly rubble, this being the only piece of solid hewn stone. The width of this upper end of the building is 21 feet, and the lower portion is about 19 or 20 feet; the length is 47 feet. None of the arch stones found are of sufficient curve to have possibly formed an arch more than of about 3 feet diameter. I have carefully placed them to try.

On one of the stones of the outer southern wall are rudely incised the lines necessary for playing the old English game of Merelles, or Nine-Men's-Morris; no doubt this was done and the game played

* These stones are now outside the Scarborough Museum. We think it would have been far better if they had been kept at the Castle. But, at all events, they ought to be under cover.—ED.

after the stone had been shaped, but before it was put into its place by the masons or their labourers, who would thus wile away the dinner-hour.* On the outside of the building are two buttresses in a line with the partition wall of the large and small chambers to which they furnish support.

At the south-east end of the main building the wall, on the exterior, projects at least a foot for about 12 feet, being of the same thickness as, and forming a continuation at right angles with, the partition walls of the small and large chambers. Why should these portions of wall be so much thicker and stronger than any other portion? and what was the object of this increase of thickness of the outer wall of the large chamber on the south east?

It will be noted that the thickened wall is partially behind what remains of the raised platform or dais. There is a closed or built up doorway, a little over two feet in width, with a plain single moulded column on either side, in the north-western corner of the small chamber on that side of the building. There are remains of doorways, $4\frac{1}{2}$ ft. wide, to each chamber, and one, 5 ft. in width, at each end of the passage leading to the kitchen, all opening outwards. The walls of these chambers, and a portion of that on the western side of the large chamber, are now standing, about 4 feet in height; on the south-western and south-eastern sides there are only from one to two feet remaining. The stones on the outer wall at the southern part of the building are as clean as the day they left the mason's hands; the masonry is far more solid at this part; as we advance to the northern part it is principally, if not entirely, of rubble.

Outside, and a little distance in a north-easterly direction from the main building, at an angle, are the remains of the kitchen and other offices. The circular fire-place with its red bricks, mostly well smoked, is well defined; it is marked "oven" on the plan. Behind the fire-place, in a sort of scullery, are two stones, placed one above the other, the one square, the other pyramidal, in very good preservation and *in situ*. Beyond these stones, to the north, is a very small chamber. Opposite this chamber, on the other side, to the south-west, marked D on the plan, is a raised platform, where I conjecture dishes were washed and water poured off, for a drain runs from this to the pit marked E. Above D is a doorway opening outwards, and remains of steps leading down to the south of this "sink;" there appear to have been steps on the outer side leading to this doorway as well as on the inside. At the extreme point of these kitchen buildings, to the north-east, is a small circular hollow in the angle of the wall.

Several pieces of the usual medieval green and yellow pottery were found, probably made at the old kiln which stood close to the old town wall, opposite to where the Amicable schools now stand—not far from the castle. There were also found a few specimens of darker ware, much resembling, though hardly probable, Roman pottery;

* For a diagram of this game, see Strutt's *Sports and Pastimes*, p. 317. The Scarboro' evidence of this game is by far the earliest yet recorded.

also some fragments of glazed coping tiles of yellow and green, one of these, Mr. Stevenson, Scarboro', has pieced and presented to the Scarboro' Museum. It is said there are not any specimens of these mediæval coping tiles in the British Museum. There are two in the magnificent museum at York. They have different kinds of ornament on the edges. The Scarboro' specimens also differ in ornament from either of these, having two small ornaments somewhat like a saddle about $2\frac{1}{2}$ inches long, $\frac{1}{2}$ inch deep, 1 inch at each end, and $\frac{1}{2}$ inch in centre.

Further excavations are contemplated shortly within the Donjon, when no doubt some other discoveries will be made. What this building just described was, in the absence of any information whatever, it is difficult to say. It is stated somewhere, but I unfortunately cannot find the reference, that a chapel was built in the castle yard in Henry I. reign, and dedicated to S. Edward the Confessor. If this is true, may not this small or southern chamber have been the chapel? The other chapel in the castle garth or yard, near the well, is dedicated to the Holy Virgin. The date of the building of this chapel would correspond with the date of the mouldings found with the buildings. The large chamber was probably used as a dining hall or court of justice. There is no indication at any part of the buildings of there having been more than one story—not a trace or vestige of anything suggestive of a staircase can be found.

The dimensions of the old chapel near S. Mary's Well, in the Castle Park, dedicated to the Holy Virgin, appear from the portions now remaining to have been cruciform, were 30 feet by 18 feet from east to west, and 20 feet by 18 feet in width, approximately.

In connection with the above discoveries, it may be of some interest to give in detail a survey of Scarboro' Castle, taken in 1538, which I have transcribed from the original in the Public Record Office. It is there entitled:—

"View taken of the Castell off Scarburgh the xxv day of Marche, xxiv yere of the reigne of o' Sovrigne Lorde Kinge Henrie th' eght, by Sir Marmaduc Constable and Sir Rauff Ellerker, Knight." This survey has only once before been printed, with inaccuracies and omissions, in that unfortunate book, "The History of Scarborough," by Joseph Brogden Baker.

VIEW TAKEN OF THE CASTELL OFF SCARBURGH the xxv day of Marche, the xxix yere of the reigne of o' Sovrigne Lorde Kinge Henrie th' eght, by Sir Marmaduc Constable and Sir Rauff Ellerker, Knight, Scarburgh:—Fyrste of the utter warde, toward the west, there is a porters lodge of oon story heght coev'd wyth leade xij yardys of lenght and iiij in brede, whyche wolde be new caste and then by estimation it wyll taikc ij foders leade besyde the olde.

Under the same lodge is a pare of olde gatis of wode in heght iiij yardys, in brede thre yards and oon fote—and a place for a portcules whyche gat wolde be of iron, and wyll take wythe the sayd portcules v tone iron, of wode or timbre ij tone.

off westsyde the sayd gat is a turret of ij stories heght, in lenght iiij yards, and di in brede thre yards, cove'd w^t the rofe of the sayd lodge firo the sayd Turret to an old turret the wall is in lenght ix yards in heght vj yards besydes the embattlements and in the vj fote.

fro the sayd seconde turrit to an old turrit the wall is in lenght viij yardys in heght and thыcknes as the old, and the sayd turrett is in brede iiij yards and di, all whych turrets, walls and embatylments before decayed and shakyn, and wyll taik by estimation of stone a hundredth tone.

fro the sayd turrett is pte of the sayde wall of the north syde clene decayed and fallen down in length xxxvij yards whych wyll taik by estimation vj hundredth tone stone, beynge vj yards of heght and ij yards in thыcknes and the other pte of the same wall govyng to the seconde warde is in lenght xvj yardys in heght vj yardys in thыcknes xij yards and di metely in good repation.

of the southe syde the sayd gate house is a turrett of two stories heght, and cov'ed wyth the rofe of the sayd gate house, and fro that turrett to the seconde ward is a streight wall of xxvij yardys in lenght vj yards in heght and xij & di in thыcknes metely in good state.

And so the wall of this outer ward is in circuite savyng y^e xxxvij yards together be fallen down—lxxxvij yardys. Distance betwxt the uter warde and the seconde warde is in lenght xxvij yardys.

And this warde wyll tyke of

Stone	-	-	-	-	-	-	-	-	vij hundredth tone.
Tymber	-	-	-	-	-	-	-	-	ij tone.
Iron	-	-	-	-	-	-	-	-	iiij tone.
leade bsyds the olde	-	-	-	-	-	-	-	-	ij foder.

THE SECONDE WARDE.

fyrst at the entre of the sayd warde there is an olde brydge, whyche hath bene a draw brydge of v yardys lenght, and thee yardys brede, and wythyn the same a turrett in lenght ix yardys & di, in heght xij yardys, in brede v yardys and under the same a place for a portcules and within the sayd turrett o^r olde brydge of the same lenght and brede, whyche brydges and portcules wyll tayke of tymbre viij tone, and of iron for chayns to the sayd brydges and portcules ij tone.

fro the sayd inner brydge of the north syde is pte of the wall to the valeue of soo warde, where by estimation of mason no waul can be set agayne, but if it be xxxvij yards in decaie and fallen down, and the ground work synkyth and goth to the upon an arche or arches of stone, and wyll tayke vj hundredth lxxx tone stone.

And the o^r pte of the sayd wall joynynge to y^e thyrde warde standynge is in enght xxxij yards in decaie and shakyn and wyll take by estimation lx tone stone.

And fro the sayd ynnor brydge of the south syde to the gat of the thyrde warde the waul is in lenght lxxxij yardys in heght vj yards.— in thыcknese oon yarde & di & in good repation, havyng in the middys a turrett that joinyth upon the wall of the fourth wards.

And so the wall of the seconde warde is in circuit savyng that xxxvij yards ar decayed and fallen down—^{xx}vij xiv yards.

Distance betwxt the seconde warde and the thyrd is in lenght — lxx yards.

And so this seconde warde will tayk by estimation

Stone	-	-	-	-	-	-	-	-	^c ^{xx} vij xl tone.
Tymbre	-	-	-	-	-	-	-	-	viiij tone.
Iron	-	-	-	-	-	-	-	-	ij tone.

THE THYRDE WARDE.

Ffyrst at thentre of y^e thyrde warde is neyther ton^e ne house but a payre of evyll tymbre gats of xij fote heght and x fote brod, and a place for a portcules whyche gate and portcules wyll tayke by estimation v tone tymbre, and of iron ij tone and the sayd warde is square like unto a court xxij is in length

And the wall thereof in good state.
 Dystance betwxt the sayde ward and
 the iiij warde or ynnor ward is in
 lenght } xxx yards.

And the said ward wyll by estimation taik

of $\left\{ \begin{array}{l} \text{Tymber} \quad - \quad - \quad - \quad \text{v tone.} \\ \text{Iron} \quad - \quad - \quad - \quad \text{ij tone.} \end{array} \right.$

THE YNNER WARDE or iiiijth warde.

Ffyrste at thentre of the sayd ynnar warde the gats be gone and the stone worke decayed whych wyll taik of stone—xxx tone, of tymbre to the gats iiij tons, and of iron for hoks nailles, and bands, di tone.

And fro thentre of the ynnar warde towarde the est the wall is in lenght lxxxxij yards in heght v yards, in thycknes ij yardys, in good repation and joynyth upon the wall of the sayd warde towards the southe.

And fro a turret of south syd the donjon where y^e ynnar warde begynnynth to an o^r turret of the same wall and syd the wall is in lenght xvij yards, in brede and thycknes as y^e other and the sayd turret is in lenght vj yards, in brede iiij yards and in good state.

And fro that Turret to ano^r turret the wall is in lenght xxj yardys, and of lyke heght and thicknes as y^e other.

And that turret is in lenght iiij yards, in brede iiij yardys lackyng the embattlement, whych by estimation wyll taik xij ton stone.

And fro that Turret to ano^r turret joynynge upon the sayd este wall of the sayd ward the wall is in lenght xxvj yardys of lyke heght and thycknes as y^e o^r in good repation.

And so the wall of the Inner warde is in circuyte vij^{xx} xvj yards.

And so the sayd Inner warde wyll taik by estimation—

of $\left\{ \begin{array}{l} \text{Stone} \quad - \quad - \quad - \quad \text{xlij tone.} \\ \text{Tymbre} \quad - \quad - \quad - \quad \text{iiij tone.} \\ \text{Iron} \quad - \quad - \quad - \quad \text{j tone \& di.} \end{array} \right.$

THE DONJON.

In the sayd ynnar warde standyth the donjon or hye tow^r and is of iiij stories heght wheroff the nethermoste is a seller, the tow^r above is tabled wyth stone to the embatlement ix fote thycke and coved wyth leade, wyth a spoute in the mydward decendynge to a cysterne of leade that wyll contayne xx tone and there is above the same v turrets wheroff iiij of them be coved wyth leade and the v tabled wyth stone. And there is certayne leade remayninge after the deth off Waltus Gryffyth viewd by certayne commissioners and delyved to M^r Peckham his deputie. And of ordinance a greate brazen gune—an old serpentyne—iiij basys and viij chambers.—and for shot or powder m—and for decayment of balks bords, and o^r tymbre wythin the same, it wyll taik by estymation xtⁱⁱ tone tymbre.

The sayd donjon is w^out square } cvij yards

Wythin the sayds ynnar ward is a court in lenght lxxxxij yards

And in brede liij yardys.

And the sayd donjon wyll taik of tymbre xt^h tone.

A streght wall y^t stretchyth to the sesyd towarde south est.

And fro the said turret joynynge to the wall of the sayd Inner warde unto a tow^r called the Queen's Tow^r the wall is in lenght xxvj yardys of lyke heght and thicknes as the other in good repation.

The said QUEENS TOW^r is of iiij stories heght, lenght vi yardys—in brede v heght xij yards—the flo^r rofe and leade decayed fallen down and gone, and wyll taik by estimation, of tymbre xxⁱⁱ tone and to be cov^d wyth leade iiij foder.

And from the sayd quens tow^r to a tow^r called Bosdall Hall, the wall is in lenght xxv yardys, in heght thycknes and repation as the other before sayd.

The said BOSDALL HALL is of two stories heght, in lenght xx yards and di, tn brede viij yards, and therein hath bene certayne houses of office. The flo^r, rofe and lead part decayed, fallen down and gone, and wyll take by estimation of tymbre vj^{xx} tone; and in the south ende of the sayd hall is a lodgyng joyned to it of

three stories heght, in lenght ix yards and di, of lyke brede as the sayd hall. The flloz., rofe, decayed, fallen down and gone, and wyll taik by estimation iiij^{xx} tone tymbre. And upon the sayd hall remayneth certayne leade to the value of three fodez. And so the sayd hall and lodgyng wyll taik by estimation besydes the olde leade xx fodez. And for the decayment of the embattlements, corbells, water tables, spouts, & other stone worke wyll taik vj^{xx} tone stone. And at the south end of the said lodgyng is a prison of two stories, height iiij yards & di square. The flloz., rofe, and leade gone decayed and fallen down. And wyll take of tymbre viij tone and to be cov'd wyth leade ij foder.

And fro the sayd p'son unto ano^r tow^r the wall is in lenght xlvij yards of lyke heght thycknes and repation as the o^r, and the sayd tow^r is of three stories heght rounde, wyde v yardys. The flloz rofe and leade decayed and gone, and wyll taik by estimation off tymbre xij tone and to be cov'd wyth leade iij foders and fro that tow^r to ano^r tow^r the wall is in lenght xxij yardys of lyke heght, thycknes and repation as the other.

The sayd tow^r is of ij storeys heght rounde, vj yards wyde, the flloz., rofe and leade decayed and gone and wyll taik off tymbre xj tone and to be cov'd wyth leade iiij foders.

Ffro that tow^r to a lyttle turret the wall is in lenght xxvij yardys, of lyke heght, thycknes and repation as the o^r.

Whyche turret is three yards wyde ffro the sayd turret to ano^r tow^r the wall is in lenght xxx yardys of lyke heght, thycknes and repation as ye o^r whych tow^r is of three stories heght and v yards brode, the flloz rofe, and leade decayed and gone and wyll taik by estimation xij tone tymbre, and off leade iij foders.

Ffro the sayd tow^r to ano^r tow^r called COKYLL tow^r the wall is in lenght xxvij yards of like heght, thycknes and repation as the other.

Whych sayd Cokyll tow^r standynge upon the se banke towards south est is of oon story heght, in lenght v yards, in brede three yards & di. The fllore, rofe, and leade decayed, and gone, and wyll take by estimation iiij tone tymbre and of leade two foder.

And so the sayd wall joynynge upon the Inner ward and stretchynge towards the see is a straight wall and is in lenght xvij^{xx} yards.

And fro the sayd Cokill tow^r to a wall on the north syd the castyll is a hundredth and xl rode all upon the se clyff without wall tow^r or turret And there is three placys in the same that men maye clyme up whych may be amended and made unsowtable, by estimation weyth xls.

And the sayd wall towards the north joynynge to the wall of the thyrde warde is in lenght lxxx yards, in heght vj yards, in brede j yard and di, in decay and shakynge, and wyll not be amendyd but taken down, and wyll take by estimation v^c stone besydes the olde.

And the sayd longe wall of the south est and the north wall wyth their turrets wyll by estimation take Stone vj^c xx tone, Tymbre xiiij^{xx} viij tone, Leade besyde the olde xxxvij foder.

And so the hole of the Castyll wyll take in all by estimation off Stone m^m c^cij tone, off Tymbre iij^c xx vij tone, off Iron jx tone & di, off Leade xl foder.

Towarde the same there is certayne leade as before specyfyed, left weythin the tow^r called y^e donjoyn after the deth of Walter Gryffyth vewed and weyde by commysioners, whereof we understande M^c Pekhm hath an indenture, and weight thereof we cannot assertayne.

It : Besyds the sayd tow^r towarde the est is a large playne called the CASTYLL GARTH conteynynge in lenght cccij^{xx} yardys, in brede ccxl yards, and wythin the same garth is a praty chapell of o^r Lady, and cov'd wyth leade, and besyde the same chapell a fayre well.

It : There is in the sayd Castyll neyther bak hous, brue house, ne horse mylne, ne anything therto belongynge.

And for the stone to be had for repationes is at a place by the se syd called Haburn Wyke, vj myls fro y^e sayde Castell and for rugh stone there is enough of he se clyff of the sayd castell, and for lyme also. And for tymbre is at Raynclyff withyn iij myls, belongynge to the Lordshype of Seymer, and for slaye at a place called Sawdon More, wythin v myls.

M. Constable,
Rauff Eilerker the younger.

English Goldsmiths.

BY R. C. HOPE, F.S.A., F.R.S.L.

Continued from Vol. II., p. 223.

LONDON—*Continued.*

	Earliest Date Found.	Free.	Latest Date or Death.
Corbet, Thomas		1699	
Cornac, Edward		1707	
		1728	
Cornford, Harry	1586		
Corosey, John		1701	1720
Cory, John		1697	
Cossen, Edward	1668		
Courtauld, Augustus		1708	
		1739	
Courtauld, Samuel		1746	
Courtauld, Louisa, and Cornhill, Samuel		1777	
Courthorpe, Edward		1697	
Courtall, Nicholas	1559		
Cove, John		1698	
Cowles, George		1797	
Cowper, Henry		1782	
Cowper, Robert	1529		
Cox, Robert		1752	
		1755	
		1698	
Coxgrove			
Crackford, Cuthbert	1573		
Cranks, John	1579		
Crebit, John	1451		
Crespell, Septimus and James	1764	1770	
Crespin, Paul		1739	
		1757	
Cripps, William		1743	
		1767	
Crooke, Hugh	1558		
Cross, John	1550		
Crosshaw, Richard	1594		
Crossley Richard		1782	
Crouch and Hannen	1766		
Crounton, John	1640		
Crowder, Ralph	1700		
Crowe, John	1451		
Crowthaw, Richard	1631		
Crump, Francis		1741	
Crutcher, John		1706	
Crutchfield, Jonathan		1697	
Culleford, Matthew	1630		
Cuny, Louis		1703	1719
Cuthbert	1668		1677
Daintry, Marmaduke		1739	
		1747	
Dalton, —	1568		
Dalton, Andrew		1708	
Dalton, Isaac		1711	

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Daniel, T.		1774	
Daniel, Jaber		1740	
Daniel, Josiah		1714	
Daniel, John	15—		
Daniel, William	1634		
Daniel, Thomas, and Jabez	1772		
Daniel, Thomas, and Wall, John		1781	
Darker, William		1731	
Darkerratt, William		1718	
		1731	
Darvill, Edward		1757	
Darwall, John		1768	
Davenport, Burrage	1776		
Davenport, Isaac		1697	
Davenport, Samuel		1786	
David, Fleaurant		1724	
Davies, Robert	1619		
Davis, Theophilus		1758	
Davis, Thompson		1757	
Davy, Oliver	1445		
Dawes, Nicholas	1668		
Day, William		1759	
Deacon, John		1776	
Dealtry, Thomas		1765	
Deane, W. and J.		1762	
Death, Thomas	1624		
De Lisle, Louis		1773	
Dell, Henry		1722	
Dell, Samuel		1697	
Dellamy, Samuel		1762	
Delmester, John		1755	
Delves, Edward	1587		
Denney, Daniel		1786	
Denney, William		1697	
		1706	
Denney, William, and Bathe, John	1697		
Denizlow, J.		1774	
Depster, William	1677		
Derrick, Anthony	1550		
Dersk, Michael	1500		
Dexter, Thomas Paine		1805	
		1824	
Dicken, Arte		1720	
Dickens, Baynham		1447	
Diggle, John		1697	
Dighton, Isaac		1697	
Doe, Sir Charles	1666		
Dobson, Edward		1755	
		1778	
Dobson, Prior, and Williams		1755	
Dorrell, W.		1763	
Dowdall, Edward		1748	
Doweal, Edward		1751	
Downes, John		1697	
Doxey, Thomas		1756	
Doyle, Land	1696		

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Drake, Wescombe		1724	
Drax, Sir James	1663		
Duconiner, Louis		1775	
Dudley, Augustus	1668		
Duke, Isaac		1743	
Dumee, Nicholas			
Duncombe, Sir Charles	1700		
Duncombe, and Kent, Richard	1677		
Dupont, Louis		1736	
		1739	
		1754	
Dutton, Henry			
Dutton, Humphrey	1583		
Dymock, Thomas			d1619
Dymond, Edward		1732	
Dyxson, William	1562		1569
Eales, Barnard	1678		d1694
Ealey, William, and Fearn, William		1797	
Eames, John	1796		1808
East	1677		
East, Edward	1668		
East, John	1668		
East, John		1697	
East, John		1721	
Easton, Roger	1580		
Eaton, Samuel		1759	
Eaton, John		1760	
Eckfourd, John		1720	
		1739	
Eckfourd, John, Junior		1725	
Edgar, James		1697	
Edmonds, Griffith		1739	
Edmonds, John	1677		
Edmonds, John		1739	
		1753	
Edmonds, Simon	1600		
Edmonds, Stephen		1700	
Edmonds, Thomas		1739	
Edwards, Andrew	1639		
Edwards, John		1697	
		1724	
Edwards, John, and Pitches, George		1723	
Edwards, Richard		1716	
Eley, William, and Pierpoint, George		1778	
Ellis, Thomas		1780	
Elton, Edward	1634		
Eman, Timothy	1600		
Emes, John		1721	
Emes, John	1796		
England, Thomas		1725	
England, William, and Vaen, John		1714	
Ernest, John	1483		
Evans, Thomas		1774	
		1782	
Everard, Charles	1658		
Eversley, William	1637		
Evesden, Thomas		1713	

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Ewin, John, and Norrington, Benjamin ..	1677		
Exmewe, Sir Thomas	1518		
Eyton, James			
Fainell, Joseph		1710	
		1720	
Fairfax, William	1620		
Falkenham, Thomas	1700		
Far, Ralph	1677		
Farendon, Nicholas	1308		d1361
Farendon, William	1290		
Farmer, Noye	1594		d1600
Farmer, Rachel	1813		
Farrar, Thomas		1707	
		1739	
Fasset, William	1677		
Fawdery, Hester		1727	
Fawdery, William	1698	1700	
		1720	
Fawdony, John		1699	
		1729	
Fawler, Thomas		1707	
Fayle, George		1767	
Fayle, J.		1772	
Feake, Henry	1618		
Feake, James	1585		
Feline, Edward		1720	1744
Feline, Magdalene		1753	
Fennell, Edward		1780	
Fennell, William		1775	
Fenrother	1518		
Ferris, Matthew		1759	
Ffarrer, Thomas		1720	
Ffeeke, William	1586		
Ffranklyn, Thomas	1600		
Ffrice, Robert	1550		
Fickets, Anthony	1685		
Field, Joshua		1701	
Fintham, Robert	1668		
Fitzhugh, William	1430		
Flael, Ralph	1200		
Flavill, John		1726	
Flemming, William		1697	
Fletcher, Bernard		1723	
Fletcher, Edith		1729	
Fletcher, John		1700	
Flight, John		1710	
Flower, William	1462		
Flowerdew, Thomas	1677		
Fogelberg, Andrew	1776	1780	
Folkingham, Thomas		1706	
		1720	
Fordham, William		1706	
Fossy, John		1733	
Foster, Jacob		1726	
Foster, Thomas		1769	
Foster, W. L.		1775	

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Fountain, John		1762	
Fountain, W.		1794	
Fowles, Sir Thomas	1677		1691
Fox, John	1586		1597
Frailon, Blanche		1727	
Frailon, James		1710	
Francis, John	1400		
Francis, William		1607	
		1723	
Franch, William	1589		
Francknell, Thomas	1583		
Frank, William	1579		
Franklyn	1558		
Freame, John	1694		
Freame, and Gould	1698		1728
Freame, and Barclay	1736		
Freeman, Edward	1697		
Freeman, Philip		1773	
Freeman, Thomas, and Marshall, J. ..		1764	
French, John	1453		
French, E., Coates, Alexander		1734	
Frenshaw, Joshua		1697	
Frew, Robert	1540		
Frisebee, William, and Stour, Paul ..		1792	
Frith, Ralph		1728	
Furzer, Walter	1631		
Futter, Henry	1633		
Gahegan, John		1734	
Gamble, Ellis	1712		
Gamble, William		1697	1756
Gamon, John		1726	
Gamon, Dinah		1740	
Gardener, John	1540		
Gardener, Phillips		1739	
		1751	
Gardiner, Thomas	1566		
Garnier, Daniel		1697	
Garrard, John	1520		
Garrard, Robert		1802	
Garrard, William		1735	
		1755	
Garrett, John	1659		
Garrett, Thomas	1618		
Garrod, William	1739		
Garthorne, Francis	1688?	1697	
Garthorne, George	1682	1697	
Gaynsford, Henry	1566		
Gaze, Robert		1795	
Gerrard, Christopher		1719	
Gerrard, John	1634		
Gerrard, Ralph	1699		
Gerrard and Newell	1701		1706
Gibbons, Charles		1732	
Gibbons, Edward		1719	
		1723	
Gibbons, John		1700	

LONDON—*Continued.*

	Earliest Date Found.	Free.	Latest Date or Death.
Gibbs, William	1634		
Gibson, Edward		1697	
Gibson, Simons	1634		
Gibson, William		1697	
Gignac, Benjamin		1744	
Gilbert, John	1668		
Gilbert, Henry	1580		
Gillingham, George		1703	
		1721	
Gillois, Peter		1754	
		1782	
Gilpin, Thomas		1739	
Gimer, William		1697	
Gimblett, John, and Vale, William		1740	
Gines, Richard		1714	
		1720	
Gladin, Edward	1673		
Gladwin, Thomas		1737	
Gladwin, William	1696	1719	
Glagg, Thomas	1729		
Glanfield, Francis	1597		
Glenton, Thomas	1540		
Godbehere, Samuel		1784	
Godbehere, and Wigan, Edward		1786	
Godbehere, and Bult		1800	
Goddard, Phillip		1773	
Godderyke,			d1561
Godfrey, Benjamin		1732	
Godfrey, Elizabeth	1742		
Godwin, Benjamen		1730	
		1732	
Godwin, Meshach		1722	
Goldwire, Richard		1753	
Good, John		1700	
Goodwin, James		1710	
		1721	
Goodwin, John	1639		
Goodwin, Elizabeth		1729	
Gorham, John		1728	
		1757	
Gorsuch, John	1726		
Gosling, Richard		1739	
Gosson, Richard	1630		
Gosson, William		1700	
Gould, James		1722	
Gould, John		1722	
Gould, William		1732	
		1753	
Graham, Thomas		1792	
Grant, Dorothy		1697	
Gray, John		1739	
Greene, David		1701	
Greene, Edward	1586		
Greene, Edward	1663		
Greene, Henry		1700	
		1720	

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Greene, Henry		1786	
Greene, Nathaniel	1687	1698	
Greene, Richard		1703	
		1716	
Green, Samuel		1721	
Green, William		1700	
Green, T.	1516		
Greenway, Henry		1775	
Gregory, Barnabe	1602		
Gregory, Jeremy	1668		
Grete, Edmund	1580		
Griffin, Benjamin		1742	
Griffith, Jeffrey		1731	
Grimes, John	1677		
Grundy, William		1743	
		1777	
Grundy, William, and Bernall, Edward ..		1779	
Guerre, John		1717	
Guest, Thomas and Joshua		1806	
Guichard, Louis		1748	
Gulliver, Nathaniel		1722	
Gurdon, Benjamin	1804		
Gurdon, Benjamin		1740	
Gurney, Richard, and Co.		1734	
		1739	
Gurney, Richard, and Cook, Thomas ..		1734	
		1746	
Gurney and Co.		1750	
Gwillim, William		1740	
Gwillim, William, and Castle, Peter ..		1744	
Gylbart			d1562
Gylbert, Henry	1580		
Haddon, Francis	1604		
Hall, Francis	1634		
Hall, George	1808		
Hall, Matthew	1451		
Hall, Robert	1442		
Hall, Edward		1720	
Hall, William	1666		
Hallett			
Hallett, James	1707		d1753
Hallett, James			d1723
Hallett, John			
Hamon, Lewis		1716	
		1739	
Hancock, W.	1770		
Hanet, Paul		1715	
		1721	
Hankey, Henry	1708		
Hanks, Job		1699	
Hannan, Thomas, and Crouch, John ..	1766		
Harding, Agas, Mrs.	1513		
Harding, Edward	1583		
Harding, Robert	1452		1503
Hareling, John	1678		
Hargrave, Henry	1590		

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Hargrave, Humphrey	1622		
Harling, John	1666		
Harracks, Peter	1689	1697	
		1698	
		1698	1705
Harracks, Peter, junr.			
Harrendon, William	1634		
Harris, Francis	1645		
Harris, John		1716	1786
Harrison, John	1534		
Harrison, Thomas	1452		
Hart, John	1540		
Hartley, Elizabeth		1748	
Harvey, John	1540		
Hatfield, Charles		1727	
		1739	
		1740	
Hatfield, Sussanah		1697	
Havers, George			
Hawerbeke, Garrod	1465		
Hawkes, Samuel		1697	
Hayford, Daniel		1739	
Hayford, Sir Humphrey	1451		
Haynes, George	1572		
Haynes, Henry		1749	
Healy, Joshua		1725	
Heard, Thomas	m1561		
Herbert, Henry		1739	
		1747	
Hede, William	1456		
Hely, John		1699	
Hemming, Thomas		1745	
		1767	
Hennell, Robert		1773	
Hennell, Robert, and David		1795	
Hennell, Robert, David, and S.	1802		
Hennell, David, and Robert		1768	
Hennell, David		1736	
Herbert, Henry		1734	
Herbert, Henry		1735	
		1739	
Herbert, Samuel		1747	
Herbert, Samuel, and Co.		1750	
Heriot, George		1750	d1624
Heriot, James	1677		
Heriot, Joseph		1769	
Herkins, Margery	1540		
Herne, Lewis, and Butty, Francois		1757	
Herring, Anthony	1600		
Herring, Michael	1646		
Hetherington, Humphrey	1722		
Heton, Francis	1568		
Hersey, Thomas	1366		
Heydon	1579		
Heyford, Humphrey	1722		
Heyford, Sir Humphrey	1477		
Heyrick, Nicholas	1590		d1601

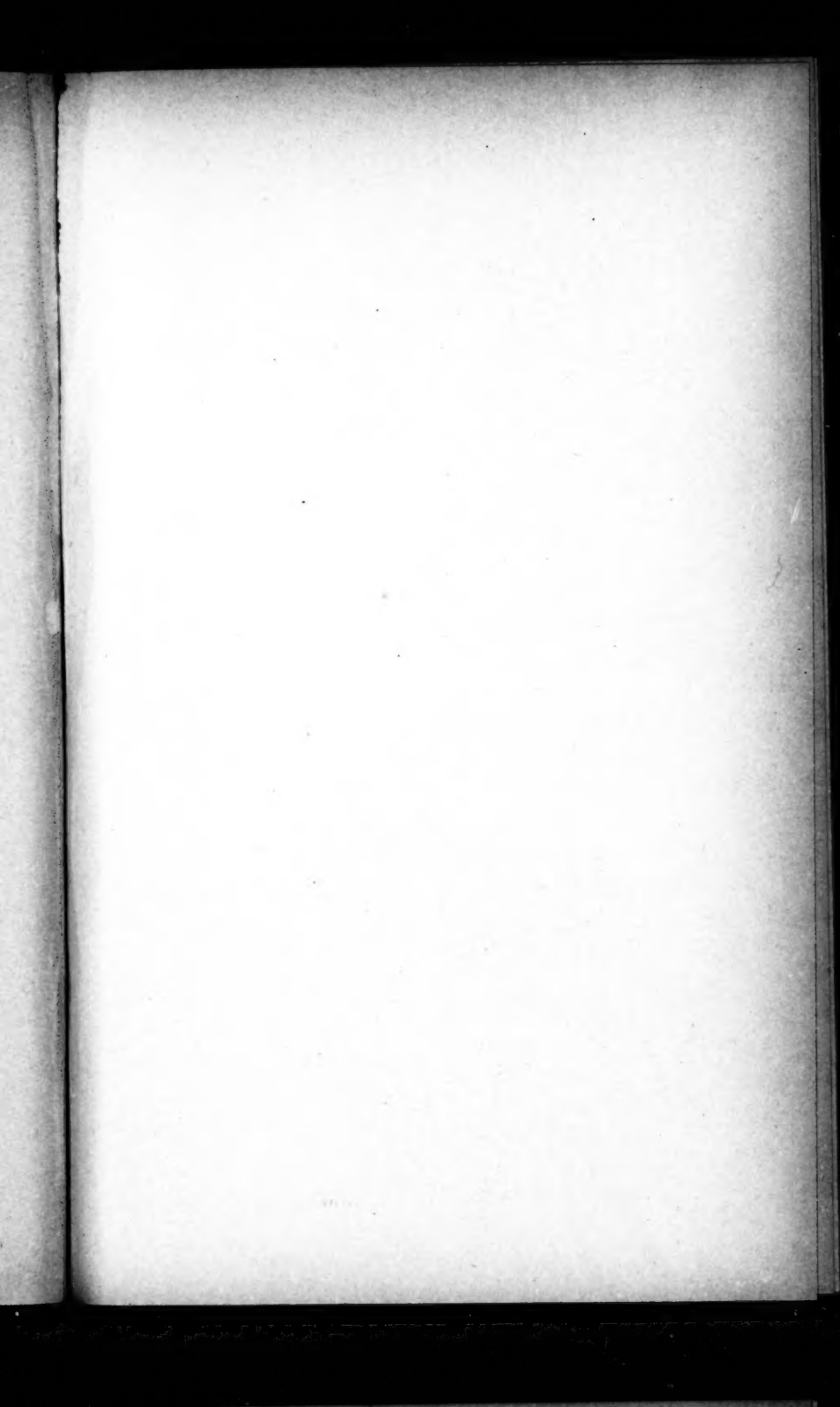
LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Heyricke, William	1600		
Hibbins, Peter	m1573		
Hickman, Edmund		1719	
Higginbottom, John		1745	
Hill, Caleb		1728	
Hill, Anne		1734	
Hill, John	1430		
Hill, John	1717		
Hill, Robert	1469		
Hill, Robert		1716	
Hill, John, and Carwood, Thomas ..	1677		
Hillan, Charles		1741	
Hilland, Christian		1736	
Hind, John	1665		
Hindmarsh, George		1731	
Hinton, Edmund	1668		
Hinton, William		1704	
Hinton & Co.	1668		
Hitchcock, Samuel		1712	
Hitches, William	1451		
Hoare, Henry	1772		
Hoare, Sir Richard	1672		
Hodges, George		1728	
Hodges, Thomas	1647		
Hodgkis		1719	
Hodgson, John		1697	
Hogges, Thomas	1642		
Holaday, Edward		1709	
		1718	
		1719	
Holaday, Sarah		1725	
Hole, Edward	1624		
Holland, John		1711	
		1739	
Holland, Joshua		1711	
		1720	
		1707	
Holland, Thomas... .. .			
Honilane, Ralph			de1303
Hood, Samuel		1697	
Hooker, Nicholas... .. .	1613		1630
Hooper, Nicholas	16		
Hopkins, John		1720	
Hopkins, William		1739	
Hore, James	1677		
Hornby, Joseph	1668		
Hornby, Joseph and Nathaniel ..	1677		
Hoult, Alexander	1652		
Howell, Benjamin			d1715
Hoyte, Francis		1697	
Hudell, Reve		1718	
Hudson, Alexander		1704	
Hudson, John	1705		
Hulin, William	1666		
Humble, William	1539		
Humphrey, John		1710	

LONDON—Continued.

	Earliest Date Found.	Free.	Latest Date or Death.
Hunter, George		1748	
Hunter, William		1755	
Hutchinson, Robert	m1579	1739	1597
Hutchinson, Richard	1697	1699	
Hutton, Sarah		1727	
Hutton, Samuel		1740	
		1724	
		1740	
Hyatt, John		1741	
Hyatt, John, and Semore, Charles ..		1750	
		1757	
Hyde, Edward	1597		
Ibbott, George		1753	
Impey, Dike		1727	
		1736	
Innes, John	1673		
Innes, Robert		1742	
Ireland, William	1616		
Ironside, Edward		1697	
Ironside, Edmund			d1754
Isaac, Jacob	1641		
Issod, Goyce		1697	
Issod, Thomas		1697	
Jackson, Charles		1714	
		1739	
		1748	
Jackson, Elizabeth			
Jackson, Francis	1568		
Jackson, John		1697	
Jackson, Thomas		1736	1769
Jacob, John		1734	
Jacobs, John		1739	
Jameson, Thomas	1679		
Jay, Edward		1757	1783
Jay, Henry	1716	1770	
Jeannes, Thomas		1750	
Jeffreys, Samuel		1697	
Jenkins, James		1731	
		1738	
		1697	
Jenkins Thomas			
Jenkinson, Thomas	1576		
Jenner, Robert	1648		
Jennings, Edward		1709	
		1720	
Jennings, John	1624		
Johnston, Alexander		1747	
Johnson, Charles		1743	
Johnson, Glover		1720	
		1723	
Johnson, James	1677		
Johnson, Lawrence		1751	
Johnson, Mary		1727	

To be continued.





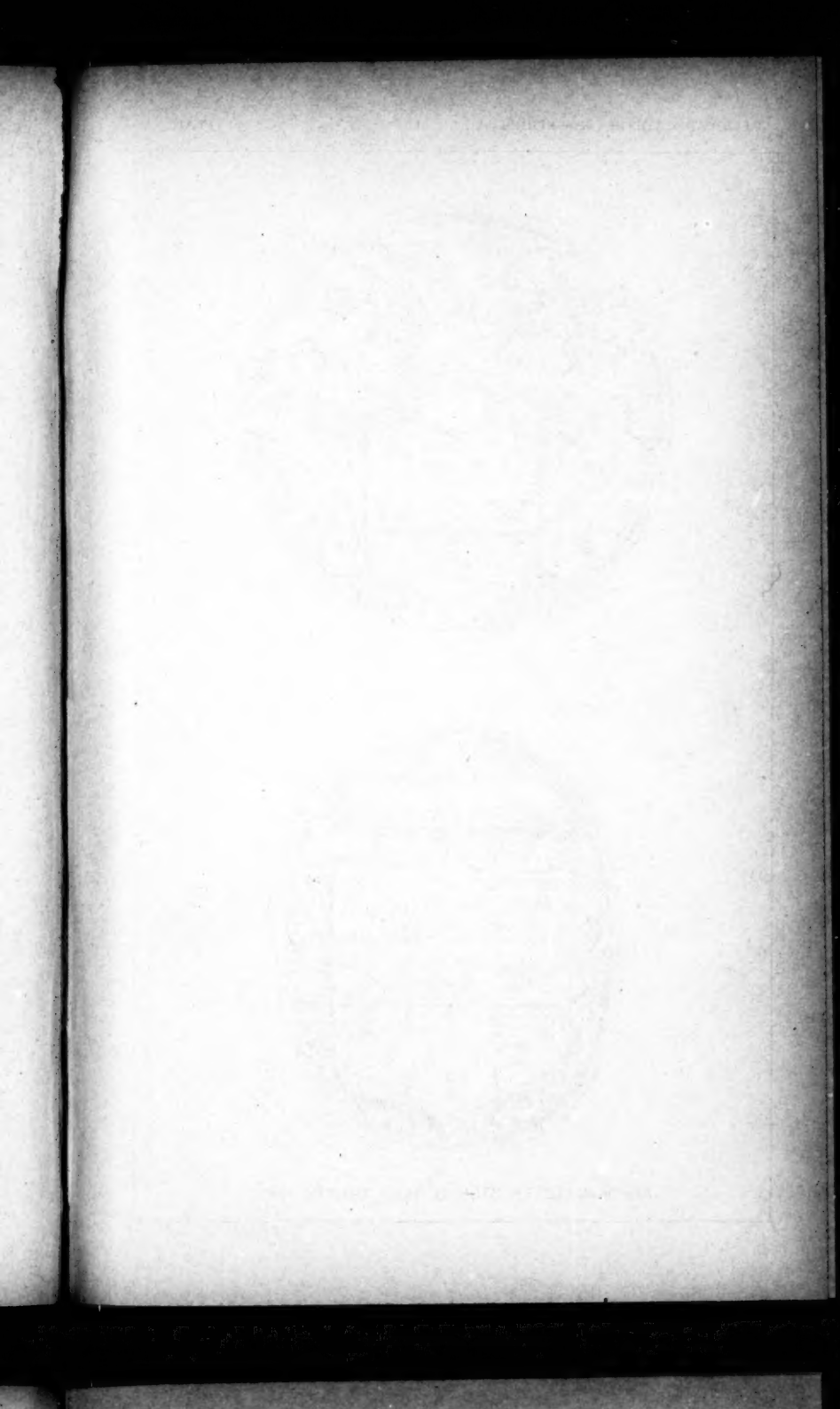
IX.



X.

ARMORIAL LEDGER STONES. HOLY TRINITY, HULL.

D. A. WALTER, Del.





XI.



XII.

ARMORIAL LEDGER STONES, HOLY TRINITY, HULL.

D. A. WALTER, Del.

The Armorial Ledger Stones in the Church of The Holy Trinity, Hull.

BY D. ALLEYNE WALTER.

(*Continued from Vol. II., p. 215.*)

IX.

Here lieth the body of the
Right: wors: Sir John Lister Knight twice Maior of th
is Towne who died being Bur
gesse of Parliament Decemb 23 Ann Domin 1640.*

X.

Here resteth in peace John Lister the
elder Marchant, twice Maior of this Towne who departed
this life in the true faith of
Christ the XIX of January Anno Domini M.D.CXVI.†

XI.

Here lyeth the body of the Lady Elizabeth
late wife to Sir John Lister Knight deceased
by whom she had 16 children
she dyed the 2^d of Decemb: 1656 in the 68 year of her age.‡

* Sir John Lister represented Hull in Parliament in the years 1620, 1623, 1625, 1627, and 1640, but died before taking his seat in the last mentioned year. He was also Mayor of Hull in 1618 and 1629. He entertained, at his residence in the High Street in 1639, King Charles I., on which occasion he received the honour of knighthood. The house in which he lived is still standing, but is perhaps better known from its having been in later times the residence of the Wilberforce family, and the reputed birthplace of the celebrated William Wilberforce, than from its connection with Sir John Lister. He founded the Lister Hospital, which is now amalgamated with the other charities of the town under the Municipal Charities Trust. He was possessed of estates at South Frothingham.

† Mr. John Lister, the father of the above, was an Alderman of Hull, Sheriff in 1590, and Mayor in 1595 and 1612. He also represented Hull in 1601. He left the sum of £20 to Holy Trinity Church which was expended in plate, and it still remains, amongst the other fine vessels, marked with his arms.

‡ Lady Lister was the daughter of Hugh Armyn of Hull. His grave stone may still be seen in the north aisle of the choir of Holy Trinity Church. It is a large slab with two incised effigies, matrices of marginal inscriptions with the evangelistic symbols at the corners, and a shield. It is inscribed

Here rests in peace
Heugh Arminge Draper and once Maior of Kyngston
upon Hull who de
parted this life in the fayth of Christ the 25th of June
1606.

The shield which Lady Lister impales with her husband's, viz: Ermine, a saltire engrailed, on a chief lion passant, is the coat now borne by the Armines of Osgodby, Lincolnshire.

XII.

Near this Place lie the remains
 of Thomas Broadley Esq^r
 who died July the 2^d 1784 aged 81 years
 and of Anne his wife
 the daughter of John Grundy Esq^r
 of Bleasbey in Nottinghamshire
 who died December the 9th 1757 aged 50 years.*

To be continued.

The Friar-Preachers, or Blackfriars, of Norwich.

BY THE REV. C. F. R. PALMER.

(Continued from vol. ii., page 214.)

THE gifts and last wills of friends and benefactors more fully illustrate the history of this priory, and point out places of burial: *Elisabeth de Burg, lady de Clare*, Sept. 25th, 1355, bequeathed 8*l.* to the four orders of friars of Norwiz: will proved Dec. 3rd, 1360. *Roger de Norwich*, knt, June 5th, 1370, bequeathed 20*s.* to each order of friars here: *pr.* June 26th, 1371. *Robert de Erpynham*, March 22nd, 1370-1, at Erpynham, bequeathed 20*s.*: *pr.* June 8th. In 1372, *Sir Edmund Wauncy*, knt., to be buried in the church; also *John Banham*, of Langhale: *William de Pulham*, mercer and citizen, bequeathed 20*s.* to pray for his soul. *Thomas de Hemenhale*, Oct. 8th, 1375, bequeathed a mark to celebrate for the souls of himself and wife, and of those to whom he was beholden: *pr.* April 1st, 1378. *Sir Roger de Gyney*, April 6th, 1376, bequeathed ten marks to every order of friars in Norwic: *pr.* Aug. 4th. *Thomas de Wyngfeld*, July 17th, 1378, at his manor of Lethingham, bequeathed five marks to each convent of mendicant friars in Norfolk and Southfolk: *pr.* Sept. 27th. In 1382, *William Shattok*, rector of the church of Hackford All-Saints, near Refham, to be buried in the church. *Thomas de Gyssyng*, knt., July 24th, 1382, at Norwich, bequeathed 13*s.* 4*d.* to the Augustinians, and 6*s.* 8*d.* to each order of other friars in the city. *William Basset*, rector of the moiety of the church of Hedirsete, Feb. 13th, 1383-4, bequeathed 20*s.* to celebrate for his soul and the souls to whom he was beholden, and for all the faithful dead: *pr.* May 4th. *Robert de Bokenham*, rector of

* The present representative of this family is William Henry Harrison-Broadley, of Welton, co. York, J.P. and D.L. High Sheriff 1867, and Major Yorkshire Hussars. M.P. for East Riding, 1868. He is the eldest son of William Henry Harrison, of Ripon, by daughter of Henry Broadley, of Ferriby; he assumed the name of Broadley in 1864, under the will of his aunt, Miss Sophia Broadley, of Welton.

St. Bartholomew's, Berstrete, Norwich, Aug. 25th, 1384, bequeathed 6s. 8d. to each order of mendicant friars in Norwic, to celebrate for his soul: *pr.* Jan. 16th, 1389. In 1385, *Thomas de Bumpstede*, citizen, bequeathed five marks to each of the four orders of friars in Norwich. *Sir John de Plaiz*, June 22nd, 1385, at Ocle Magna, in Essex, bequeathed five marks to each of the houses of friar mendicants in the counties of Norfolk, Suffolk, Essex, and Cambridge. *Joan, widow of Thomas de Gyssynggs*, knt., June 12th, 1388, bequeathed 10s. to the friar-preachers of Norwic: *pr.* Aug. 8th. *Alice, widow of Martin Everard*, knt., June 9th, 1391, at Norwic, bequeathed 6s. 8d. to the friar-preachers, and 3s. 4d. to F. William Marcaund: *pr.* June 21st. *Ralph Vernoun*, of Hacford, near Refham, Sept. 1st, 1391, bequeathed 6s. 8d. to every house of friars of Norwic: *pr.* Sept. 10th. *Edmund de Thorp*, knt., March 27th, 1393, bequeathed a mark to the augustinians of Norwich, and half a mark to every other convent of mendicant friars here, to celebrate for his soul, and the souls of all to whom he was beholden, and all the faithful dead: *pr.* May 12th. In 1394, *Thomas Hilde*, vicar of the church of Bawburgh, and in 1397, *Sir Andrew* the chaplain of Cryngleford, to be buried in the church. *Robert Charles*, knt., Feb. 21st, 1400-1, bequeathed 6s. 8d. to the friars of every order in Norwic and Gippewic: *pr.* March 11th. *Alice Hemgrave*, lady of Mutford, Aug. 12th, 1401, left a legacy to the augustinians, and 6s. 8d. to every other order of friars of Norwic: *pr.* Jan. 19th following. In 1403, *Walter de Bixtone*, merchant and citizen, to be buried in the choir by the body of Elena, late his wife. Bloomfield notes that Wauncy, Banham, Shattok, Hilde, Andrew, and Bixtone were buried in the first church. *Christiana*, wife of Henry de Berneye, May 10th, 1403, bequeathed 13s. 4d. to the friars of the order of preachers in Norwic: *pr.* June 8th. *John Stanhawe*, of Bedengham, Dec. 3rd, 1414, bequeathed 10s. to the four orders of friars in Norwic, to be equally divided among them, to pray for his soul: *pr.* Feb. 13th, 1419-20. *Margaret, relict of Robert de Berneye*, knt., Sept. 8th, 1415, bequeathed a quarter of barley: *pr.* Sept. 21st, 1416. In 1418, *William de Appel yerde*, citizen, bequeathed 20s. to each order of friar-mendicants in Norwich. *Elizabeth, widow of William Elmham*, knt., Dec. 1st, 1419, bequeathed ten marks to the convent of the preachers in Norwyche: *pr.* Feb. 14th following. *Katherine Braunch*, Aug. 3rd, 1420, bequeathed 20s. to the house of friar-preachers lately burnt: *pr.* Sept. 5th. *Robert Clere*, Aug. 14th, 1420, bequeathed 40s. to the house of friar-preachers in Norwic, and 20s. to F. John Lakyng-hythe: *pr.* Sept. 3rd. *William Garneys*, of Stoktone, esq., Feb. 1420-1, willed that one thousand masses should be celebrated for his soul, as soon as could be done after his decease by the friars of the four orders in Norwic, Donewic, and Jernemuthe. *Clement Herward*, of Aldeburghe, esq., Nov. 2nd, 1426, bequeathed 10s. to each order of friar minors, preachers, and augustinians in Norwic: *pr.* Jan. 23rd following. In 1428, *William Setman*, citizen, bequeathed 3l. 6s. 8d. to each house of the four orders of mendicant friars in Norwic. *Sir Richard Carbonel*, knt., Nov. 24th, 1429, bequeathed 20s.

to the Jacobine [*i.e.*, Dominican] friars in Norwic: *pr.* Dec. 16th 1430. *Edmund Barry*, knt., Sept. 30th, 1433, at Norwich, bequeathed 40s. to the friar-preachers of the town. In 1434, *Dame Margaret*, wife of Sir Gilbert Talbot, and afterwards of Sir Constantine Clifton; to be buried in the Church. *John Hakon*, of Wynetone, Nov. 23rd, 1437, bequeathed five marks to the convent of the friars of the order of St. Dominic of this city, to celebrate one *annuale* for his soul and for the souls to whom he was beholden: *pr.* Jan. 21st following. *Brian Stapultone*, lord of Ingham, knt., April 5th, 1438, at Ingham, bequeathed 20s. to the house of the friar-preachers in the city of Norwic, to pray for his soul in the masses: *pr.* Aug. 6th. *Dame Elizabeth Rothenhale*, widow of John Rothenhale, knt., Oct. 16th, 1438, bequeathed 20s. to every order of mendicant friars in Norwich and Great Jernemuth: *pr.* July 11th, 1441. *William Phelip*, lord Bardolf (K.G.) Dec. 1st, 1438, desired, as soon as possible after his decease that one-thousand masses should be celebrated for his soul by the several orders of friars in Norfolk and Suffolk, for each mass 4d. In 1439, to be buried in the church, *Sir John Parlet*, priest; *Robert Corrioll*, of Norwich, late of Southelmham; and *Sibilla*, *relict* of *John Payn*, near the bodies of her father and mother; also in 1440, *John Tylly*, rector of the church of St. Buttolph, in Norwich, who gave ten marks to the convent. *John Berney*, of Redham, esq., June 9th, 1440, at Redham, bequeathed 40d. to the frere prechores of Norw'c: *pr.* Sept. 5th. *John Fitz Rauff*, esq., July 13th, 1440, at Skultone, bequeathed 10s. to each order of friars in Norwic: *pr.* Aug. 4th. In 1442, *Sir Simon Felbrigge*, knt., to be buried in the midst of the choir. In 1443, *Simon Thurton*, to be buried in the church; he gave 43s. 4d. *Margaret Paston*, Sept. 28th, 1443, wrote to her husband, John Paston, that her mother had sent her four nobles (1*l.* 6s. 8d.) to the four orders of friars at Norweche, to pray for his recovery from a sickness. In 1444, *John Crowland*, to be buried in the church. *Robert Norwiche* (of North Tudenham), senior, gent., June 8th, 1444, to be buried in the church: *pr.* Aug. 5th. *Sir Miles Stapleton* (who died Sept. 30th, 1466), by his testament in 1444, wherein he styled himself Miles Stapleton, esq., of Ingham, gave legacies to the friar preachers of Yarmouth, Norwich, etc.: *pr.* Dec. 21st, 1466. *Juliana*, widow of *John Fitz Rauff*, esq., Jan. 15th, 1444-5, bequeathed 10s. to every order of friars within the city: *pr.* Apr. 6th. *Cecily Caryolle*, Aug. 20th, 1446, to be buried in the cloister by her husband: *pr.* Aug. 27th. *Joan, lady de Bardolf*, Sept. 7th, 1446, bequeathed five marks to every order of friars within the diocese of Norwich, to pray for the souls of her parents, benefactors, and especially of her deceased spouse, mercifully to obtain grace for his soul: *pr.* Apr. 3rd, 1447. *John Clyston*, knt., Aug. 16th, 1447, bequeathed forty marks to the four orders of friars at Norwic, to pray for his soul, in manner and form as his executors would notify to them: *pr.* Sept. 8th. In 1448, *William Mayes*, of Norwich, to be buried in the church. In 1449, *Katherine*, widow of *Sir Simon Felbrigge* (before named), to be buried here. In 1451, *James Syff*, to be buried in the church: also *Thomas Ingham*, the

younger, citizen and merchant,—“I will my body to be beryed in the chyrche of the Frer Prechowrys in Norwich, on the oon syde of the place in the seyd chyrche, where as my Fadyr chesyth his sepultur.’ *Henry Inglose*, knt., June 20th, 1451, bequeathed 20s. to each house of the friar minors, preachers, carmelites, and augustinians in Norfolk : *pr.* July 4th. *Peter Garneys*, of Beklys, esq., Aug. 20th, 1451, left 100s. for a thousand masses to be said, as soon as convenient after his decease, by the four orders of friars in Norwic, Yernemuth, Donewic Gipwic, and elsewhere, at the discretion of his executors, for the souls of himself, his parents, and wives : *pr.* Feb. 5th following. In 1452, *Edmund Segeford*, citizen and merchant, late dwelling in Salle, to be buried in the N. part of the church, within the parclose there, before the altar near the window glazed with the history of the psalm *Magnificat* : also he willed that one friar, a priest of the house, with the licence of the prior, should celebrate at the same altar for his soul and for the souls of all to whom he was beholden, for ten years next after his death ; and he bequeathed to the friar five marks for his salary every year : also he bequeathed to the convent 20*l.* for the making and working of the tables with the valaunces or selewrys of the same upon the altar of the church, for the future to be there made and fixed : and he willed to have a marble stone to be placed on his grave with this inscription in Latin, ORATE PRO ANIMA EDMUNDI SEGEFORD, etc. In 1455, *Thomas Ingham*, senior, to be buried in the church beside his son. *John Howard*, rector of the church of Buxhale, May 5th, 1457, gave to the four orders of friars, to each order two bushels of malt : *pr.*, at Norwich, June 20th. In 1458, *William Stubbe*, of Skothowe, to be buried in the church, and he gave ten marks to repair the roofs of the hospice and infirmary, and twenty marks, by five marks a-year, to a friar of the convent to celebrate for his soul for four years ; also *Reginald Herryessone*, of Norwich haberdasher, to be buried in the church “coram sanguine Corpus Christi.” *Katherine Marchale*, Aug. 19th, 1458, to be buried in the church, and she bequeathed 20s. for the erection of the reredos in the church : *pr.* Aug. 28th. *Dame Alice*, widow of *Sir Roger Harsyk*, knt., Oct. 3rd, 1458, to be buried in the church, and she bequeathed, five marks for the reparation of the new altars ; five marks to F. Robert Cleye, to celebrate for the souls of herself, her late husband, their benefactors, and the faithful dead, for a whole year ; and 6s. 8*d.* to F. Thomas Derham : *pr.* Dec. 18th. In 1459, *Alice Foster*, wife of Edmund Foster, hosier, to be buried in the church, and she bequeathed 13*s.* 4*d.* to amend the library. *Joan*, widow of *Nicholas Wychyngham*, esq., Feb. 10th, 1459-60, at Woderysyng, to be buried in the chapel called Rauff Sketys chapelle : *pr.* Apr. 18th : she was the daughter of . . . Fastolf. *Katherine Felbrigge*, widow of Simon Felbrigge, knt., Feb. 14th, 1459-60, to be buried in the choir, next the body of her husband ; and if it could be conveniently done, a sermon to be delivered to the people by F. John Norwiche or John Parke, who should have 13*s.* 4*d.* for his labour ; and she bequeathed 20*l.* towards the building of the steeple : *pr.* Mar. 26th. *John Spelman*, of Stowe Bydon, Apr. 24th, 1460, at Stowe, bequeathed

6s. 8d. to each order of the mendicant friars : *pr.* at Norwic, Jan. 10th following. *John Bacon*, esq., senior, Sept. 22nd, 1460, at Norwic, bequeathed 10s. to the friars of the order of St. Dominic : *pr.* Nov. 26th. *Edmund Stapylton*, esq., Jan. 11th, 1461-2, bequeathed 6s. 8d. to each convent of mendicant friars in Norwic : *pr.* May 10th following. *John Bakon*, late of Baconesthorpp, esq., son and heir of John Bakon of the same place, but now dwelling in Norwich, July 10th, 1462, willed that a hundred masses should be celebrated as quickly as possible after his decease for his soul, by the four orders of friars within the city, or where it could be most conveniently done : *pr.* Nov. 25th. In 1463, *John Causton*, alias Julians, citizen and grocer, bequeathed 40s. to each order of the dominicans, minors, and augustinians, namely 20s. for repairing their houses, etc., and 20s. to be distributed among the friars. *Dame Isabel*, lady of Morley, May 3rd, 1464, "in my place within the Citee of Norwich," bequeathed 26s. 8d. to the convents of the friar-preachers, friar-minors, and friar-carmis in Norwich, to pray for her soul : *pr.* Feb. 27th, 1466-7. In 1467, *John Drolle*, alderman, bequeathed twenty marks to the four orders of friars. *John Pagrave*, esq., Apr. 13th, 1467, to be buried in the chancel of the church next the grave of Margaret his late wife : *pr.* May 7th. *Thomas Gurnay*, senior, esq., Mar. 18th, 1468-9, bequeathed 20s. to each house of the augustinian friars, preachers, and carmelites, to repair their houses : *pr.* July 27th, 1471. In 1471, *William Lockwode*, alias Clyvelond, clerk, to be buried in the middle of the choir at the head of the monument of Sir Simon Felbrigg, knt. *John Curson*, knt., of Norfolk, Jan. 10th, 1471-2, bequeathed 10s. to each house of the four orders of friars in Norwich that would take upon them to sing for his soul, in each of their houses a hundred masses within a week after his burial : *pr.* Mar. 11th. In 1472, *Jowet Bumstede*, widow of Thomas Bumstede to be buried "in the best partye of the quere," and she bequeathed 4d. to every friar-priest, and 2d. to every other friar ; also 40s. towards repairs, etc. *John Braunche*, of Renyshale, senior, Feb. 8th, 1462-3, bequeathed 20d. : *pr.* Mar. 22nd, 1473-4. *Robert Elmham*, of North Walsham, Feb. 10th, 1472-3, bequeathed five combs of barley to every house of friars in Norwich. In 1473, *Katherine Dylham*, widow, bequeathed 10s. to every order of mendicant friars in Norwich to be divided to each of the friars "juxta ratam arvali porcione." *John Banyard*, of Norwic, esq., Mar. 26th, 1474, bequeathed 5s. to the convent of the friars of the order of St. Dominic in Norwic to celebrate masses for his soul, and 5s. for the reparation of their church or buildings : *pr.* June 7th. *John Rugge*, of Overstroud, Oct. 22nd, 1474, to be buried within the church : *pr.* Aug. 3rd. In 1475, *John Roberd*, of Heygham, near Norwich, to be buried in the church ; and *John Butte*, alderman, bequeathed 40s. to each house of the mendicant friars. *John Wymondham*, senior, Apr. 26th, 1475, bequeathed 10s. to each house of the orders of the friars-mendicant : *pr.* Jan. 22nd following. *Alice Wychyngham*, widow of Edmund Wychyngham, esq., Jan. 1st, 1475-6, bequeathed 40s. for the repair and amendment of the church and hospice. *John Straunge* of Norwic, esq., Jan. 14th, 1476-7, be-

queathed 10s. to the houses of the four orders of friars in Norwyche, to pray for his soul: *pr.* June 13th. *John Heyden*, Mar. 24th, 1476-7, bequeathed five marks a-year to the friar-minors in Norwic for an *annuale* every year for five years to be said by the convent in lent and the same for a like *annuale* to every other house of mendicant friars in Norwic, Lenn, Brunham, Walsyngham, Thetford, Blakeney, and Jernemuth: *pr.* June 20th, 1480. *Robert Harpley*, gent., Apr. 14th, 1477, if he closed his life at Norwic, to be buried at the Blackfriars': *pr.* Aug. 4th. In 1479, *Agnes Cawmbrygg*, widow, to be buried in the church by the tomb of Thomas Ingham, her late husband; and she bequeathed five marks. *Edmund Bokenham*, esq., Sept. 23rd, 1479, at Norwiche, bequeathed 26s. 8d. to every and each convent of friars within the city, to be paid within a year after his decease. In 1481, *Margaret Purdans*, of St. Giles', Norwic, widow, bequeathed 5s. to Katherine Foster, recluse within the limits of the friar-preachers; also 12d. to the servant of the same Katherine. *Margaret Paston*, widow of John Paston, esq., daughter and heir of John Mauteby, esq., Feb. 4th, 1481-2, bequeathed 20s. to each of the four houses of friars in Norwyche, and 3s. 4d. to the ancess at the friar-preachers here: *pr.* Dec. 18th, 1484. In 1482, *Thomas Storme*, notary, bequeathed 20s. to each house of friars in Norwic. *Cecilia Shelton*, of Norwic, widow of Thomas Shelton, gent., May 3rd, 1484, willed that her messuage in which she dwelt in Pottergate should be sold after her decease, and out of the proceeds F. Robert Felmingham should celebrate for her soul, and the souls of all friends, parents, benefactors, and faithful dead to whom she was beholden, for a whole year; the rest of the purchase money to be disposed of by her executors in pious uses: *pr.* July 26th. In 1485, *Margaret Smith*, to be buried by St. Barbara's altar. *Thomas Bateman*, esq., of Southelmham, of the parish of St. Mary of Flixton, Apr. 8th, 1485, bequeathed 2s. 6d. each to the augustinians and blackfryers in Norwic. In 1487, *Edmund*, son of *John Hastings*, and Eleanor, his wife, daughter of Sir Edward Wodhouse, knt., to be buried here; also in the same year, *John Howldiche*. In 1487, *Margaret Stannow*, alias Colet of Aysham, widow, bequeathed 3s. 4d. to each house of the friars in Norwic. *John Gros*, esq., Mar. 1st, 1487-8, at Irsted, willed that to the four orders of friars be done alms at the discretion of his executors: *pr.* Sept. 17th, at Norwic. In 1490, *John Tillys* to be buried here. *Margaret Odeham*, of Bury Seynt Edmunds, widow, Oct. 8th, 1492, bequeathed "to ev'y hows of Fryers in Cambrege, Lynne, Norwiche, Thetford, Clare, Sudbury, to each of thes howses vjs. viijd: *pr.* Nov. 8th. *Elizabeth Clere*, widow of Robert Clere, esq., of Ormesby, Jan. 13th, 1492-3, to be buried in Christchurch. Norwic, and at her burial "for my sowle and my husband's, and for othyr of my frendys sowles that I am byholde to, A diryge and a masse of Requie' by note on the Evyn and day abovesaid. It'm I beqwethe to every howse and convent of Frers in Norff' xxs., and to ev'y frer of the seyd howse being preest And that shalbe at the dyryge and Masse be not the evyn bylor And the day of my buryeng and that wole seye withinne iij dayes next aftyr my buryeng by hym sylf A dirige, Comen-

daçon And a mass of Requie' for my sowle and othyr as it is above-seyd, iij*d*." and to every ancess within the townes of Norwyche and Yermuth, for every of the three days, saying "dyrige, comendaçon and our Lady psalter for my sowle, viij*d*," and she willed that every order and convent of the four orders of friars in Norfolk should say dirigie and masse by note for two years on her yeurday or within three days in their own church and convent, praying as abovesaid, and have therefore yearly, every order 10*s*. by her executors out of the issues and profits of Therston : *pr.* Mar. 6th. *William Calthorp*, knt., May 31st, 1494, bequeathed 20*s*. to the blakefryrs in Norwiche : *pr.* Nov. 23rd. In 1498, *John Hayne*, organ maker, bequeathed 40*s*. to these friars, to the repair of their place. In 1497, *Alice Worme*, widow, to be buried in the church by Thomas Worme, her late husband, and she gave 40*s*. : *Peter Peterson*, of Norwich, hardwareman, to be buried by the grave of Alice his late wife, and he gave 26*s*. 8*d*. to the prior and convent, 4*d*. to every friar-priest of the same being at his burial, and 2*d*. to every friar-novice of the same place, being also present. *John Bysshoppe*, of Norwic, gent., Nov. 15th, 1497, bequeathed 20*s*. to each house of the mendicant friars here : *pr.* Apr. 27th, 1498. In 1501, *Robert Woderove*, citizen, to be buried in the cloister by Maud his wife ; *Ann Drury*, widow of Roger Drury, esq., by the grave of John Pagrave, formerly her husband, and she gave 40*s*. to repairs and six marks to a priest-friar ; and *Agnes Swill*, widow, by the body of her late husband. In 1502, Dame *Joan Blakeney*, widow, at Norwich, commending her soul to God, St. John the Baptist, and St. Dominic, and her body to be buried "in the chapell of our Lady of the Fryer Precheours in Norwich ;" to which house she bequeathed, on the day of her sepulture, 10*s*. for a pittance, 4*d*. to each priest in the house the same day, and 2*d*. to each novice being no priest ; also she bequeathed to the same friar-preachers 10*s*. on her thirtieth day, 26*s*. 8*d*. for a stone of marble to lay upon her grave ; and she willed that the black-friars should have two chalices of 20*l*. out of the sale of lands, if Thomas Blakeney, her son, died without issue, and twenty marks for a vestment, if it could be spared. In the same year, *Philip Cursone*, gent. and alderman, to be buried in the church of St. Andrew at Letheringsett : "Item, I will have sung S. Gregory's Trentall at the Black Freres in Norwich, with his other devotions at the Autier on the right hand in their church, for me, Watys my father, Margarete my mother, Joanne late my wyffe, &c. He that sings to have 10*s*. be yer toward his abite and clothing ; and so the next poor Priest and Freer the same, by the space of twenty yeres. Also I will have my year-day kepyd ther twenty-three or thirty-one years ; and I give twelve of the best zewes and a ramme and the encrease to go to the sustentacion of the said Preste." In 1503, to be buried here, *Austeu Boys*, of Norwich, by the grave of Margaret his wife ; *Isabel Ronham*, of Norwich, and John Cowtyng, of St. Clement's parish, who bequeathed 6*s*. 8*d*. : in 1504, *Annie Jeckis*, single woman, who gave 10*s*. to the high altar, 2*d*. to every friar, and 10*s* for a trental : in 1585, *John Foster*, citizen, cook, who gave 20*s*. ; and *Gerard Johnson*, hardwareman, of St. Andrew's

parish, by Juliana his wife, and he gave 12*l.* to repair the church, and 20*s.* *Eleanor Wyndham*, widow of Sir John Wyndham, knt., living at Carowle, Dec. 11th, 1505, made a bequest to the blackfriars of Norwich: *pr.* in Jan. 1505-6. In 1506, *William Lyncoln*, of Norwich, gent., to be buried here, and he gave 40*s.*; in 1508, *Joan Geddeney*, widow. In 1509, *Robert Barnard*, late of Norwich, esq., to be buried in the church of the Blak Freris here, "in the myddes before our ladie's awtier, in the south side of the meddil aley;" and he bequeathed six marks to the convent, to pray for him, his wife, etc., "and a gown of cremsyn damask to make a cheseble thereof;" in 1511, *John Barnard*, of Norwich, esq., to be buried by him. In 1518, *Joan Dogget*, by St. Barbara's altar. In 1522, *Elisabeth Felmingham*, widow, late wife of Robert Felmyngham, and before the wife of John Holdishe, esq., to be buried by her husband Holdiche, and she bequeathed 8*d.* to every friar being a priest there, and 4*d.* to every novice; 4*s.* to four priests that should bear her corps eto the church; 13*s.* 4*d.* to repair their house, besides the 40*s.* she had already given them; and 6*s.* 8*d.* yearly for twenty years to keep an obit: "Item, I woll that my executours do make a plate of laten gilt, with an ymage pictured in the same of our Lady; and also an ymage of my husband J. Holdyche kneling on the oone side, with his two soones and myn kneling by him, with scoching of his armes and myn; and the oon of them in his winding-sheet, and the other, Robert Holdiche, in his cott armur, byfor the said ymage; and I and my three daughters and his, in their winding-shetes, behind me, in the said plate: with scriptures concerning where we lye. And the said plate to be sett in a wall as near my said husband's grave and myn as may be conveniently, by the discretion of my executors." In 1529, *Roger Colam* to be buried "one the southe side of Master Berney, by the awtier of our blissed ladye," and he bequeathed 4*l.* to the same house of friars for his burying and other charges, as breaking of the ground, and to pray for his soul; also 40*s.* to be distributed to the priests and young friars of the same house to pray for his soul: "Item, I will have an honest priest of the same house to pray for my soul, and for the souls of my father and mother, etc., withyn the church of the said freres, by the space of seven yeers, or more, if it may be borne of my gooddes; and he to have for his salarye 4*l.* per annum. And I wille that Master Doctour Todenham shall have the said servyce."⁴⁵

Besides the burials mentioned in these wills, Weever gives the following names, but without dates: William Manteley (or Mauteby), John Debenham, Margaret Harpington, and John Berney, esq., and Joan, his wife.⁴⁶

To be continued.

⁴⁵ Nichols' Royal Wills. Harl. MSS. cod. x. Kirkpatrick. Nicolas Test-Vetust. Blomefield. Weever's Fun. Mon. Fenn's Orig. Letters. Norfolk Archaeology. Wills from Commiss. of Bury St. Edmunds (Camd. Soc.).

⁴⁶ Weever.

The Belongings of Churches.

At the last Exeter Diocesan Conference, Mr. J. Brooking Rowe, F.S.A., submitted a resolution affirming the necessity for carefully preserving the various belongings of parish and other churches. In introducing the resolution the speaker referred to the importance of the subject, and stated that he included in the term "belongings" those things, separate from the actual fabric of a church, but which were necessary for its use as a place of worship at the present time, as well as those additions which from time to time had been made to the building, either to fit it for the sacred purposes to which it was devoted, or which the piety of those gone before had prompted them to offer as pious memorials, and to the honour and greater glory of God. All these had a special interest, and connected the building with the past generations who had worshipped within its walls. It was constantly found upon visiting a church that much of the furniture which had been recorded as belonging to it in former days had disappeared; that bereavement which commemorated past worthies of the parish were no longer on its walls; that floor slabs and ledger stones had been destroyed, or turned upside down to furnish paving stones, or had been buried in layers of cement, or covered up with tiles; that old communion plate had been sold; and that old wood-work, which gave a tone and colour to the building which varnished pine would never attain unto, had been got rid of; such things of which a church was full, and which from long familiarity had become hallowed to many, had altogether vanished. The speaker then referred to what had disappeared from his own parish church since he was a boy, a chalice, flagon, stained glass, a font, hatchments, memorial stones, &c. Sundry instances of sad spoliation were referred to in detail. A squint or hagioscope was not perhaps of much use in a church now, but it told its tale and there was no necessity for plastering it up. A piscina had perhaps ceased to serve its original purpose to the ritual of the altar, but it showed that there was a time when it had its use in the Church of England, and there was no necessity for hacking it away, and giving the wall in which it was placed a smooth surface. The paintings in the panels of a rood screen might not be works of art, but there was no good reason for scraping them out, or painting them over, or otherwise defacing them. A 15th century door of oak might be rough, but the speaker was sure it ought not to be replaced by a new one of pitch pine, sticky with stain and varnish, and covered with sham nail heads and ironwork pretending to be parts of hinges, but which was entirely unconnected with them, and were merely nailed on, to give what the architect thought would be a good effect. The question was not one of mere antiquarianism. It was, on the contrary, one that touched a very tender chord in many who knew little and probably cared less for these things as archaeological relics, but who regretted their removal or loss from the church with which many memories were interwoven. Sentiment this might be, but even sentiment had to be taken account of, and there was a more serious consideration. These things, unimportant as they might seem to some, had a distinct value to others. The ties which bound these last to their church might be slight. In the loss of these "belongings" they thought they had sustained a personal injury, they became soured and did not take the interest they otherwise would in their church and its services, and thus they became alienated from both. There should be no light-hearted severance of any tie which linked an individual to the church of his forefathers. The suggestions made were (1) That nothing should be removed from a church without a faculty. (2) That no faculty should issue for the alteration of any church until a complete list of everything it contained had been made. (3) That the office of the Chancellor should be a reality, and his work real; he should not be a pluralist or a stranger to the diocese, he should be accessible and competent to advise—not merely a lawyer, but an antiquary. (4) That a complete list of the contents of every church throughout the diocese should be obtained by the Bishop through the Deans Rural. The resolution was seconded by the Rev. J. B. Hughes, the Rural Dean of Totnes, and an animated discussion followed, and eventually the following resolution was put by the chairman, the Bishop, and carried unanimously:—"That this Conference recognises the importance of carefully preserving all the furniture, fittings, and other article, belonging to parochial and other churches, and respectfully requests his Lordship, the Bishop, to give such instructions to the Archdeacons and Deans Rural, as will assure a proper record of them being obtained and preserved."

Quarterly Notes on Archæological Progress and Development.

The proposal for the AMALGAMATION OF COUNTY ARCHÆOLOGICAL SOCIETIES and their affiliation to the Society of Antiquaries has made its first step. A well attended conference of representatives of the leading county associations assembled at the rooms of the parent society at Burlington House on November 15th. A strong committee, consisting of the president, director, and secretary of the Society of Antiquaries, Lord Percy, Chancellor Ferguson, Rev. Dr. Cox, and Messrs. Gomme, Romilly Allen, and Loftus Brock, were appointed to discuss the various propositions at length, and to report to an adjourned meeting to be held in the spring.



Since our last issue, we have to record the great loss of MR. THOMAS GAMBIER PARRY, well known in art circles for his fresco paintings in Ely and Gloucester Cathedrals, and also as a valuable antiquary. One of the presidents of the Gloucester Archæological Society, Mr. Parry often gave addresses on the antiquities of the county in which he lived, and as an ecclesiologist, he was even more assiduous. His speeches and essays always bore the cultivated impress of his mind, and he specially threw that every day life into his archæological writings which made them a charm to read and a long remembrance to the listener. His last work was the "Ministry of Fine Art to the Happiness of Life."



The work of the preservation of ST. MARY'S PRIORY CHURCH, OLD MALTON, the only specimen we have of a church of the Gilbertine Order, has been going steadily on since June last year; and we are glad to say that it is strictly a work of *preservation*. Not a stone has been added that was not absolutely necessary for the safety of the building, and not a feature has been altered. The interior of the church has been lowered about four feet, bringing it down to the original level, and thus disclosing the bases of the pillars which most probably have been hidden since the time of the dissolution. On the north side they are in a very perfect condition, and the centre one on the south side has the base beautifully carved. It is evident that at some time a terrible fire destroyed the south aisle and caused the partial destruction of the pillars of the nave. When this fire occurred, there seems no means at present of ascertaining; the Rev. E. A. B. Pitman (the vicar) having carefully looked through the documents in the Record Office at York, and found no account of any such catastrophe. It must have been, however, prior to the year 1728, as in Buck's picture of that date, the south aisle is shown with the same filling in of the arches, and the same ruinous state as at the present moment.

The north aisle was standing in the year 1732, as well as the clerestory, and the church was two bays, or 36 feet longer than at present. In that year the inhabitants of Old Malton petitioned the Archbishop to shorten the church 36 feet, to remove the north aisle, and to lower the roof eight feet (thus removing the clerestory); alleging "that the roof was in a most decayed and dangerous state, that it would be more convenient for the hearing of the minister from the communion table if 36 feet at the east end of the church were taken down, and that the said church would be large enough to contain double the number of parishioners of the said parish, if the north aisle, now altogether useless, was also taken down and closed up by a new wall in a straight line with the pillars," and that the parishioners are not able to defray the expense of repairing the said church. The work was immediately carried out and the church mutilated and left as we now find it. The lowering of the interior to the original level has given a great dignity to the church, and should funds enough be forthcoming to refurbish the church with a due regard to the dignity of its proportion and its unique history, it will be one of the finest churches in the north. A sum of £2,300 has already been expended upon it, and £1,500 is still required to complete the work. Con-

sidering this is the only specimen we have left of a church built expressly for the use of the Gilbertine Canons, the only religious order of English origin, we hope that the necessary funds will soon be forthcoming.



Mr. J. Arthur Reeve, of 30, Great James' Street, Bedford Row, has issued the prospectus of a MONOGRAM ON FOUNTAINS ABBEY. Mr. Reeve is the architect who was engaged some years since by the Marquis of Ripon to make a full set of drawings of the Abbey, commenced in 1873 on the suggestion of the late Mr. Burges, A.R.A. He has now brought them up to date, including the most recent excavations carried out in 1887-8 under the superintendence of Mr. W. H. St. John Hope. The work will consist of photo-lithographs of a full set of these drawings, with a brief descriptive account of each part of the Abbey. There will be 47 plates, thirty measuring 30 in. by 22 in., and the remainder 15 in. by 22 in. The price to subscribers is decidedly moderate, being three guineas.



LIMELIGHT AND ARCHÆOLOGY.—On the evening of November 16th, an interesting change from the ordinary session work of the Bradford Historic and Antiquarian Society was furnished by Mr. George Hepworth, of Brighouse, and one of its members, who by means of a powerful lantern, gave limelight illustrations of many of the scenes visited during the society's summer excursions. Mr. T. T. Empsall presided, and there was a good attendance. The exhibition of the views was accompanied by descriptive matter prepared by Mr. Hepworth, which was read by Mr. Edwin Jowett. We strongly commend this idea to local antiquarian associations during the winter session. An excellent series of lectures on the different styles of English architecture might be prepared to cover say six evenings, illustrated by lantern photographs from the buildings themselves and from drawings of the mouldings and details. How often it happens that the most regular attendant at summer archæological excursions show, by their remarks, their almost complete ignorance of the diversity of styles, and of the historic and chronological tale that they tell.



The Annual meeting of that flourishing association, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, took place on October 12th, when the president of the Society, Mr. Councillor Empsall, took the chair. The annual report was read by the secretary, Mr. J. A. Clapham, which congratulated the Society upon the success of the summer excursions, and the value of the papers read before the members. The first volume of the *Bradford Antiquary*, the organ of the society, had been completed by the publication of the fifth part, which contained a large amount of local information dear to the historian. The balance sheet showed a handsome margin in favour of the Society; besides a large and valuable stock of "Antiquaries." Mr. Empsall was re-elected president.



The restoration of ST. MICHAEL'S CHURCH, COVENTRY, which has been in progress for several years past, is now rapidly approaching completion. Nearly the whole of the roofs have been reconstructed, being much decayed; the timbers so far as they were found to be sound, being re-used. New lead has also been laid on the whole. The east end, which was in a state approaching ruin, has been thoroughly restored, and the ambulatory completed, this feature furnishing a series of vestries in lieu of the old one, which was of late date and inconsistent with the rest of the structure. The flying buttresses and pinnacles have been replaced by new ones, and a new turret stair provides communication between the vestries and the street. The steeple at the west end was in a deplorable condition, large and numerous fissures existed in the walls, the buttresses were decayed, and nearly all traces of carving and moulding had disappeared. Over fifty feet of the spire had to be taken down and rebuilt, and a sound foundation inserted, the tower having been absolutely built without any deserving the name. The whole has been carefully refaced with Runcorn stone, the local material

being utterly unfit for the purpose. During the underpinning, numerous fragments of the former tower (13th and 14th century), incised memorial slabs, &c., were unearthed, and indications of an E. E. window were found in the west wall of the south aisle. Considerable varieties of opinion have been expressed as to the propriety of rehangng the bells in the restored tower, which was never calculated for a peal of ten heavy bells, and the proposition to place them in a new tower of suitable design and strength, in line with the original one, a short distance north of it meets with most favour. During the past year, the two other of the "three tall spires" which the poet laureate saw from the bridge, have been also surrounded with scaffolding, their summits taken down and rebuilt.



Church restoration has been going on at FOLESHILL, Warwickshire; new roofs and structural improvements have been made to a building which was all but destroyed in the early part of the present century through churchwarden ignorance. The tower fortunately escaped much injury. At BEDWORTH another brick church is giving way to one more worthy of the purpose, and will be attached to the old tower which is of the period of Henry VII. Some interesting fragments of the original fabric, sepulchral memorials, &c., have been found.



During the last few months some interesting discoveries have been made in digging some graves in a newly added portion of the churchyard at KENILWORTH, which embraces a part of the site of the Augustinian Friary. In one instance portions of an extensive series of large drains of excellent workmanship were found, and in others fragments of moulded and carved stones were found, together with a quantity of pieces of stained glass, and fragments of the lead work. In all probability more will come to light as interments are extended in this direction, which is S. of the parish church, and in the site of the northern part of the Friary church.



The marking and date letters of PEWTER, together with the history of its manufacture and the art displayed in its working are subjects that have hitherto been neglected. We are very glad to be able to announce that this interesting subject will shortly be treated of in an exhaustive way by the conjoint efforts of Messrs. R. C. Hope and T. M. Fallow. The Pewterers' Company have given these gentlemen access to their books and records.



At a meeting of the Council of the Derbyshire Archaeological Society, held on November 14th, a proposition to form a DERBYSHIRE RECORD SOCIETY, brought forward by Rev. Dr. Cox, was unanimously approved. A sub-committee was nominated, consisting of Sir George Sitwell, Bart., F.S.A., R. C. Hope, Esq., F.S.A., Rev. Dr. Cox, F.S.A., Rev. C. Kerry, and Mr. Arthur Cox (hon. sec.), to issue a circular and make the necessary preliminary arrangements.



The forthcoming issue of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY'S JOURNAL, which will be in the hands of members early in February, promises to be of a varied and interesting character. Mr. Albert Hartshorne, F.S.A., contributes notes and plans of the churches of Bradbourne and Fenny Bentley; Mr. Ward deals thoroughly with recent Roman "finds" at Little Chester, chiefly of pottery, but including an interesting small figure in stone of Mercury; Mr. Bailey illustrates and describes certain old Prebendal houses near Derby; Rev. C. Kerry descants upon Mackworth Castle, illustrated by etchings from the pen of Mr. Robinson; a newt that is said to have sojourned for some time in a lady's stomach is lithographed from a sketch made last century by Mr. White Watson; whilst Manor Court Rolls, and a continuation of the abstracts of the Derbyshire Fines in the Public Record Office will afford more substantial fare.

The ninth volume of the **SALT ARCHÆOLOGICAL SOCIETY** (Staffordshire) will be issued early in the year. Its contents will consist of extracts from the Plea Rolls of the reign of Edward II., and of the Fine Rolls for the same period, which have been taken from the Public Record Office by the indefatigable Hon. Sec., General the Hon. G. Wrottesley, together with an account of the Barons of Dudley by Mr. H. S. Grazebrook.



Mr. W. Phillimore, the editor of the Index Library, has made a proposal to the Salt Archæological Society and to the Archæological Societies of Derbyshire and Shropshire, that the three associations should combine to issue to their subscribers a full **INDEX OF THE WILLS AND MARRIAGE LICENSES AT LICHFIELD** for the 16th, 17th, and 18th centuries. It seems probable that this project will soon be carried out.



An afternoon meeting of the **SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE** was held on September 29th, at BRANCEPETH, where the castle and the church (dedicated to St. Brandon) were inspected and described by the Rev. J. F. Hodgson. Mr. Hodgson's paper on the church was thoroughly able, and he succeeded in establishing the fact that to Bishop Cosin, at the time he was incumbent of Brancepeth, must be assigned the glory of furnishing the church in the same complete fashion that was afterwards adopted by him in the cathedral at Durham and the palace chapel at Auckland. It has hitherto been usually surmised that most of the stall and screen work was of earlier Elizabethan date.

The last county meeting for the year was held on October 4th, in conjunction with the Durham and Northumberland Archæological Society, at DURHAM, where the history of the castle was related by Rev. W. Greenwell, and the architecture described by Mr. C. C. Hodges. In the afternoon, the Rev. J. F. Hodgson described the churches of St. Oswald and St. Margaret.



At a general meeting of the **CAMBRIDGE ANTIQUARIAN SOCIETY**, held on November 19th, an interesting old **ALTAR-CLOTH**, from **LYNG Church**, near Norwich, was exhibited. It is made up from three different copes, all dating, according to Professor J. H. Middleton's opinion, from the 15th century. The needlework, though decorative in effect and rich in colour, is, like all similar work of the same date, poor in drawing and somewhat coarse in execution. It is in striking contrast to English needlework during the Decorated period of architecture, which was then supposed to be unrivalled by that of any other country. The silk and gold embroidery of the Lyng cloth are of purely English work and design, but the three sorts of velvet (blue, crimson, and orange) on which they are worked, seem to be from Italian looms.



Canon Routledge of St. Martin's, Canterbury, has printed a paper respecting the **BONES FOUND IN THE CRYPT OF CANTERBURY CATHEDRAL**, west of the site of the altar of the tomb of Becket (St. Thomas). After showing that the position in which they were found was such that, as Father John Morris, S.J. has pointed out, "It would not be easy to name a place that would have been more likely to have been chosen as a burial place for precious relics," Canon Routledge concludes: "but if we surrender this point (the identity of the skull with that of Becket) the bones found are not those of Becket; whose then are they? They belong, I believe, to some distinguished saint, whether it be St. Anselm, or St. Dunstan, or St. Wilfrid." The pamphlet (like that of Father Morris) is published by Edward Crow, Canterbury.



A new Liberal Club has been built at **ROCHESTER** close to the outer northern wall of the Castle's Bailey. While digging foundations for this Club, the workmen uncovered two pointed arches, one beneath the outer wall and the other beneath the approach to it. They may probably be of the 13th century; the

arch beneath the approach may have spanned part of a ditch or moat. The new building covers these old arches of construction, but they were photographed before they were again hidden, and the Kent Archæological Society will publish the photographs in *Archæologia Cantiana*.



Excavations are about to be recommenced on the site of the NEW MARKETS at CARLISLE, and about 1,000 cartloads of soil have to be removed; this soil is full of fragments of Roman pottery; a blank altar and a group of *Deæ Matres* have already been found in pits dug in it; so that interesting results may be hoped for. Care will be taken to secure whatever turns up for the Carlisle Museum, and in the case of altars and sculptured stones there is not much difficulty, but coins and small articles have a tendency to gravitate into the hands of dealers, and are first heard of by local antiquaries as being sold in London. This was the case with a figure in bronze of a sea horse found on this site recently; a well-known London dealer got it, and sold it to the British Museum.



Some of our readers who have visited Naworth Castle and Lanercost Abbey, may recollect a very picturesque MEDIEVAL BRIDGE over the IRTHING near the lovely ruins of the Abbey. Much indignation has been excited, locally, by the treatment this bridge has received at the hands of some utilitarian official, who has saddled the pier in an immense mass of glaringly white concrete, like a gigantic poultice. Nothing could be more hideous: the beauty of the bridge has been utterly destroyed, nor will it be restored by painting the concrete, as some clever person has proposed in the local papers. Mr. George Howard has protested very strongly and it is to be hoped the matter will not be allowed to rest.



AN ART AND INDUSTRIAL EXHIBITION has recently been held at PENRITH; in connection with it was a loan collection of curiosities. This brought out a great many old staggers, exhibits at no end of loan collections, but a few unknown and valuable antiquities also came forth from their lurking places. Mr. Anderson, of Lairbeck, Keswick, exhibited a necklace of cornelian and gold, from Memphis, assigned to about the year 4000 B.C., and the oldest jeweller's work at present known to antiquaries. The collection of miniatures was a special feature of the exhibition, those sent by Mr. Erskine, of Longmarton (21), and by Mr. Johnson, of Castlestead (14), being very valuable. Col. Dyson-Laurie, in addition to a quantity of Indian curiosities, sent a very curious selection of relics of the 34th regiment. Mrs. Rimington, of Tynefield, sent a lion-headed silver spoon of 1589 and an astrolabe planisphere of the 15th century, which much puzzled the makers of the catalogue to name. Lady Muncaster sent some beautiful specimens of Italian needlework, priest's vestments. Mr. MacInnes, M.P., sent a processional cross, made by Dan Redhabe in 1550. This and the astrolabe will probably be exhibited at the Society of Antiquaries.



An interesting, new, and successful departure from the ordinary routine of County Archæological Societies, was made by the LANCASHIRE AND CHESHIRE ANTI-QUARIAN SOCIETY, on the afternoon of December 8th, when a special "AUSTRALIAN AND NEW GUINEA" meeting was held at Owen's College, under the presidency of Professor Boyd Dawkins. An unusually fine and varied collection of weapons of war and tools of Australia was brought together and exhibited. Mr. G. C. Yates, F.S.A., read a short paper on the stone implements of Australia and New Guinea. Mr. Charles Heape gave an address on the characteristics of the ornamental work of these countries. The study of implements and ornaments now or quite recently in use by uncivilized tribes makes the study of the early implements in use by our own forefathers so much more interesting and intelligible.



The same evening the Society held a meeting at Chetham College, when Mr. A. Nicholson exhibited a drawing of a supposed Roman Road that has been laid bare in the course of the SHIP CANAL works between Eastham and Ellesmere Port. The road was about four feet wide, and was a pack-horse road.



Parochial and church history is being daily more examined with good results from searches in original papers. Such will be the case in a forthcoming "HISTORY OF THE PARISH CHURCH OF MAIDSTONE," by Rev. J. Cave-Browne, M.A., Vicar of Detling, Kent. Mr. Cave Browne from diligent study at the Record Office and Lambeth Library, will be enabled to present an interesting sketch of the Rectors and Wardens of the College at Maidstone from the earliest period, an account of the ancient hospital of Archbishop Boniface, and an appendix of original charters bearing on Maidstone history.



THE LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY held another meeting in one of the Old City Halls, in November, at the Mercer's, Cheapside. Papers were read by Dr. Freshfield, president; E. W. Brabrook, F.S.A., and John Watney, F.S.A., clerk to the Company, on the history and annals of its foundation. A paper on this same subject will be found in Vol. IV. of the Society's transactions, by the late John Gough Nichols, F.S.A., followed by a description of the plate, and an engraving of the "Leigh Cup," a grace-cup of elaborate workmanship. In the Mercer's chapel, service is open to the public on Sundays, and the building is of much interest to all who value the preservation of London and its monuments of antiquity.



THE MIDDLESEX COUNTY RECORD SOCIETY held a meeting lately, at the Royal Institute, Albemarle Street, to further the progress of its work and to enlist subscribers. Two volumes of publications have appeared since the formation of the Society in 1884, and Volume III. is in the press. The valuable documents, from which these publications are taken, are preserved in the Sessions House, Clerkenwell, and Lord Stafford, the Lord Lieutenant of Middlesex, has taken great interest in the movement. The labours of future historians will be much lightened by the productions of this Society, which have brought to light inquisitions, "recognizances," and other legal records connected with the County, and arranged them for ready use.



THE CHURCH OF ST. MARY-LE-STRAND, about which fears were entertained for its removal, is to be repaired, and so the monstrous idea of taking down one of the historical buildings of London is abandoned, and the work of Gibbs will remain, as it should, an illustration of the architecture of that period. There are those who wish aimless monotony in our streets, by clearing away all that is not of one period in style, and thus annihilating the historic growth of our towns and cities. Certainly if the late Mr. Street, after his repeated visits abroad, remarked that the City Churches were more interesting each time he saw them, such remark should have great weight with all who care for the future of our London art and antiquity.



The interesting old timber built gabled farmhouse that is to be found at the foot of ST. MARTHA'S HILL, near Guildford, has recently received some judicious internal restoration and decoration. It is at present tenanted by Sir Polydore de Keyser, ex-Lord Mayor of London, and is believed to have been the dwelling place of the priest in charge of the ruined chapel to be seen on the summit of the hill. It possesses a very interesting room, apparently at one time a chapel oratory, with a triplet lancet window, and a curious cell below. The remains of a dug-out herb garden are to be seen close to the house. One of the bedrooms contains some early alto-relievo work in coarse plaster.

During the recent building of the new chancel of HOLY TRINITY CHURCH, Guildford, the tomb of the venerable Archbishop Abbot was reverently opened. The remains of the Archbishop were found in an arched vault of fine brickwork; the rich brown beard was clearly discernible—it had almost entirely escaped from the action of decay. Near the vault were seen some remains of early fresco work, apparently having connection with the previous church on that site. The superb altar tomb erected by his brother, Sir Maurice Abbot, to the memory of the Primate, has now been removed into the new transept, and its beauties are more easily discernible. A tablet will be erected to mark the precise position of the vault.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

EXCAVATIONS IN CRANBORNE CHASE, NEAR RUSHMORE, VOL. II.: By Lieut.-General Pitt-Rivers, D.C.L., F.R.S., F.S.A. *Privately printed.* Demy 4to., pp. xx., 287. Eighty-five plates and maps. General Pitt-Rivers has courteously sent us the second volume of the results of his remarkable labours. The first volume was noticed at length in the October issue of the *Reliquary* for 1887, and its successor is, if possible, still more thorough and valuable. It contains the account of various excavations made since 1880 in the neighbourhood of Rushmore. They refer to three distinct periods; namely (1) the Bronze age, (2) the period of the Romanised Britons, and (3) the Anglo-Saxon period. The whole of the extraordinary diversity of objects described and drawn in this volume have been unearthed within a radius of about three-quarters of a mile. The great value of General Pitt-Rivers' work, and the thorough way in which it is described by pen and pencil in the most minute detail, consists in the fact that it is all undertaken with a simple desire to arrive at true and sound conclusions with regard to our forefathers, and not to back up any special theory or contention. As the General remarks:—"A good deal of the rash and hasty generalisation of our time arises from the unreliability of the evidence upon which it is based." This volume chiefly deals with the excavations of numerous barrows of the Bronze age in Rushmore Park; further explorations at the Romano-British villages of Woodcuts and Rotherley; and explorations at Winklebury camp, establishing that it was of pre-Roman date, together with the discovery of an Anglo-Saxon cemetery at Winklebury Hill. Skeleton measurements continue to prove that the Romano-British race was of decidedly smaller stature than its predecessors of the Bronze age, and still more inferior to his Anglo-Saxon successors. With regard to the skeletons found during these investigations, the average stature of the eighteen Romano-British males is 5 ft. 2'6 in., and of the ten women 4 ft. 10'9 in.; whilst the average stature of twelve Saxon males is 5 ft. 7'3 in. and of nine females 5 ft. 1'4 in.

The expense of conducting explorations upon the minute system adopted on the Rushmore estate is considerable, but General Pitt-Rivers appeals to his brother landowners, with some sarcasm, to follow his example. "The number of country gentlemen of means, who are at a loss for intelligent occupation beyond hunting and shooting must be considerable, and now that a paternal government has made a present of their game to their tenants, and bids fair to deprive them of the part that some of them have taken, most advantageously to the public, in the management of local affairs, it may not, perhaps, be one of the least useful results of these volumes if they should be the means of directing actively to a new field of activity, for which the owners of the land are, beyond all others, favourably situated. It is hardly necessary to insist upon the large amount of evidence of early times that lies buried in the soil upon nearly every large property, which is

constantly being destroyed through the operations of agriculture, and which scientific anthropologists have seldom the opportunity or the means of examining."

THE ABBEY OF ST. ANDREW, HEXHAM: By Charles Clement Hodges. *Privately printed for the author, Sele House, Hexham.* Imp. folio (22 in. by 15 in.), half morocco, pp. 62. Sixty-four full-page plates. Price £5 5s. Mr. Hodges has already won his spurs as an antiquary by his work on the medieval "Sepulchral Slabs of the county of Durham," and has shown his skill in architectural drawing in his "Illustrations of the Priory of St. Mary, Blyth;" but this is indeed a remarkable and noble work, and one of the very finest and most complete that has ever been produced to illustrate a single church. The plates exhaustively illustrate the church, its furniture, and tombs, together with the few remaining portions of the conventional buildings. The letterpress gives a complete outline history and architectural analysis of all the buildings connected with the abbey. The far-famed crypt of St. Wilfrid has never been so worthily treated either by pen or pencil; and the very interesting relics of the Roman occupation utilised in building the church are fully described. This account of the Abbey Church of Hexham is in short, from its emblazoned heraldic title-page down to the last tail-piece, well worthy of the high repute of our English ecclesiastical architects, and can fairly be pronounced to be a magnificent monograph. Only 400 copies have been printed, and the drawings are erased from the stones. A large portion of the edition has been taken up by the subscribers, but copies may be had from the author. It seems to us that it is a work which is sure, eventually, to rise in value.

OFFICIAL REPORT OF THE CHURCH CONGRESS (MANCHESTER): Edited by Rev. C. Dunkley. *Bemrose & Sons.* Demy 8vo., pp. xx., 758. This is the most bulky volume that has hitherto been issued as a record of Church Congress work. It is 200 pages longer than its predecessor for 1887 (Wolverhampton). The size of the volume is due to recourse being had at Manchester to the old plan of "Sectional Meetings," which much multiplied the papers and discussions. The immense number of attendants at the Congress (4,500 tickets were taken in addition to day tickets) rendered this division of meetings a necessity. It is scarcely possible to over-value the importance of such a volume as this to all earnest Churchmen, and to many not in communion with the Established Church the authoritative report of the deliberations and discussions of her ablest sons, both of the priesthood and laity, cannot fail to possess deep interest in these days of change. In these pages are gathered together some of the ripest thoughts of matured minds on such subjects as:—Historical and Scientific Criticism of the Old Testament, the Church in Wales, the Defects of the Parochial System, Positivism, Gambling and Betting, Foreign Missions, Philosophic Doubt, Disposal of the Dead, Temperance, Social Purity, Elementary Schools, Economics, Eschatology, Sunday Observance, and the Common Religious Life, etc., etc. In short the volume is in itself an epitomised theological library of modern religious thought. It is well edited, and well printed, and will, we feel sure, be speedily out of print. The editor, in his preface, has to bewail the loss of four important papers, owing to the official reporter's hand bag being stolen on the last day of the Congress. For our own part, we heartily wish that the bag had contained the whole of the papers and discussion on Eschatology. Some of the surmises put before the Congress under this head were altogether unworthy of this solemn subject, and give the idea of the creature sitting in judgment on the Creator.

PORTRAITS OF THE ARCHBISHOPS OF CANTERBURY AND YORK AND OF THE BISHOP OF LINCOLN: By E. M. Mowbray & Co., Oxford. Price 3s. 6d. each. We have received three most excellent drawings (10 inches by 7 inches), reproduced by the autotype process, of the heads of the two Primates and of the Bishop of Lincoln. They are all represented in mitres and rich copes. Each portrait is a good and faithful representation of the subject. Archbishop Benson is, perhaps,

the least satisfactory, but the artist has brought out the commanding massive features of Archbishop Thompson with singular vividness, whilst the gentle, winning, but somewhat plaintive look of saintly Bishop King has been caught with the happiest effect. They are executed with real artistic power, and are very far superior for framing to the largest and best photographs of any of these prelates that have been issued. E. M. is especially to be congratulated on the likeness of Bishop King.



CARDINAL NEWMAN, THE STORY OF HIS LIFE: By Henry J. Jennings. *Simpkin, Marshall & Co.* Demy 8vo., pp. 125. Price 1s. Mr. Jennings frankly tells us in his "prefatory note" that he is not a Roman Catholic, but expresses a hope that that fact will not disqualify him for attempting to sketch the life of this noble-minded dignitary. The book is written in a fair spirit, and with so strong an appreciation of the powerful simplicity of Cardinal Newman's character that we feel confident that many even of the Roman obedience will be glad to possess a cheap biography so brightly and accurately compiled. The Cardinal has been described by that acute critic, Mr. Austin, as "the man in the working of whose individual mind the intelligent portion of the English public is more interested than in any other living person." Whether as Oxford preacher, or Anglican reformer, or Tractarian controversialist, or Roman Cardinal, he has continually filled a large place in popular interest. Every page of this little volume abounds in interest. It is undoubtedly a compilation put together chiefly from larger books such as Mozley's *Reminiscences*, and from newspaper files, but it is strung together with ingenuity and care, and the whole tone is one of reverence for the eminent and aged Oratorian. We commend the book with much confidence and pleasure.



BY-WAYS IN BOOK-LAND: By W. Davenport Adams. *Elliot Stock.* Pp. viii., 224. Price 4s. 6d.—Here is another of Mr. Stock's dainty little volumes, ever tempting in their cool green covers. The clear type and wide margins make the reading of such volumes a luxury, provided the material is worthy of the printing and the cover. In this case Mr. Davenport Adams has certainly produced some pleasantly conceived and pleasantly told brief chapters on books, their writers, and their readers. There is no special grace of style, as is at once perceived. In the first sentence of the short preface occurs that awkward and essentially Philistine word "unelaborate." The very first word of the first essay—"Paper Knife Pleasures"—is a blunder in taste—"One is for ever hearing," etc. This may seem over captious criticism, but there should be no jarring notes in the easy run of the smooth flowing prose that can alone justify jaunty and sketchy writing of this description. Will Mr. Davenport Adams forgive us for suggesting a somewhat severe course of, say Lamb, Landor, and Southey before his next attempt; for that which he has accomplished gives evidence that he is well capable of better and more even work in the difficult path of literary essayist, on which we believe this to be his first step. The best and most pleasant of these rambles in book-land, according to our taste, are *Bed-side Books*, *Parson Poets* (though we do not agree with his high estimate of Archbishop Trench as a versifier), *Nonsense Verses*, and the *Outside of Books*. The last of these, a most hackneyed theme, is treated with spirit and brightness. Who will not enjoy the account of the books scattered here and there on some drawing-room tables with "artful care," their primary function being to set off the table-cloth. "You find them exposed to view in your doctor's or your dentist's ante-chamber; you find them placed before you, usually very much the worse for wear, in hotel waiting-rooms." Other chapters, such as "Yours Truly," might easily have been rendered more sparkling and entertaining. But, in the main, this volume quite fulfils what the author gives as the best characteristics of a bed-side book—small, light, and agreeable, "a series of short somethings which the mind can readily grasp and as easily retain." "The mission of a bed-side book," says our author, "is to soothe the mind, not irritate it." We have tried Mr. Adams' book in the particular posture he commends for this style of light reading, and even in this very essay, which has many charms, we confess to irritation upon finding the word "*one*" six times in the last paragraph.

A purer style, Mr. Adams, and then one will be most cordially pleased to meet with you again, for one does not like one's pet aversions in diction introduced so often where one least expects that one will meet with them.



THE DESCENT, NAME, AND ARMS OF BORLASE OF BORLASE: By William Copeland Borlase, M.P., F.S.A. *Exeter: William Pollard.* 8vo. pp. vii., 205. Fourteen plates and chart pedigree. Price 25s. This is a painstaking, well-written book of family genealogy and, withal, generally interesting. The history of a family is herein traced from father to son in the main line, as well as in several branches, for seven centuries, "during which time," as Mr. Borlase says in the preface, "there has not been a great movement affecting the English people in general, whether in war, or in commerce, or in religion, in which some member of the family has not borne some trifling or prominent part." It is the history of each family of importance, in its relation to its neighbours and to the State, that makes up the history of the People or the Nation. The more faithfully and carefully such records are compiled, the greater is our insight into the past development of England, and the easier will be the task of the coming national historian. The truth of an old tradition that Borlase of Borlase originally bore the name of Taillefer and were of French extraction, before they took the name of their Cornish manor, is here established and placed beyond all gainsaying. There are but very few of our commoners who can trace back so far in distinguished lineage as to Walgrin, created by his kinsman Charles the Bald, Count of Perigord and Angoulême, who died in 886. To the heraldic student, the well illustrated pages which deal with the remarkable arms of Borlase, and which show that an early French rebus or badge of the Taillefers became the coat armour of a Cornish family at the end of the fifteenth century, are of fascinating interest. One of the seventeenth century worthies of this family was Sir William Borlase, the founder of a recently resuscitated Grammar School at Great Marlow. He was an amateur painter, and friend of Ben Jonson; having painted a picture of the poet, he presented it to him with a copy of doggerel rhymes, beginning:—

"To paint thy worth, if rightly I did know it,
And were but painter half like thee, a poet;
Ben, I would shew it."

The playwright acknowledged the gift in lines that are but a small improvement upon those of the painter; this is the last stanza:—

"Yet when of friendship I would draw the face,
A lettered mind, and a large heart would place
To all posterity, I would write *Borlase*."

The family name gave the title to a convivial Tory club at Oxford, the "High Borlase." It is supposed to have been founded by Sir John Borlase, of the Buckinghamshire branch, who died in 1688. Several interesting particulars are gathered together in this volume about the club, and a facsimile plate is given of the jewel worn by the President, now in the possession of the author. It is of solid gold, enamelled in blue and white, bearing on the front "High Borlase," and on the back, "Arbite bibendi." The last thirty pages of this volume give an excellent and entertaining account of Dr. Borlase, the Cornish historian, based upon his voluminous MSS.; they are reprinted from an article by Mr. Borlase in the *Quarterly Review* for 1874.

The plates of this book are not consecutively numbered, and two are lettered "frontispiece"; we advise the purchaser to make his own list of plates. There is no table of contents, nor any breaking up into chapters. However, these technical faults are amply atoned for by two exhaustive indices of persons and places.



A HISTORY OF ASHE, HAMPSHIRE: By Rev. F. W. Thoyts, M.A. *William Clowes & Sons.* Fcap 8vo., pp. 171. Price 5s. 6d. Mr. Thoyts has given in this

volume a plain, terse history of the parish over which he has been rector since 1873. He divides his subject into fourteen chapters, wherein the manor, the church, the church officials, and the registers, are all described in detail. The book represents a considerable amount of patient research, and is destitute of a single ounce of padding. The section entitled "The Records," consists of extracts from the rolls at the Public Record Office that pertain to the parish, beginning with the Domesday entry and ending with Royalist composition papers of the year 1649. We suppose Mr. Thoyts is aware that these extracts might be largely extended. There is no attempt made to connect together the various extracts, or to trace their bearing on the history of the descent of the minor. The parish register begins in 1606, and it is transcribed up to date, occupying nearly 100 out of the 170 pages of which the book consists. It would, perhaps, have been better if the volume had been called "The Registers of Ashe, with notes on the History of the Parish," rather than the somewhat too pretentious title that it now bears. However, the book will no doubt be much valued by the inhabitants and others in the vicinity; and it is evidently an accurate record of the local facts the rector has been able to glean. It would be a great improvement if there was a map at the beginning of the volume and an index at the end. But we suppose indexes will be often found wanting, until the Chancellor of the Exchequer takes the hint that we have before offered him, of heavily taxing every unindexed volume.



THE HISTORY OF THE PARISH CHURCH OF WAKEFIELD: By John W. Walker, F.S.A. *W. H. Milner, Wakefield.* 8vo., pp. xvi., 350. Eight plates, seven plans, forty three woodcuts. Price 15s. Mr. Walker has brought out his book most opportunely. The recent creation of the See of Wakefield has drawn much attention to the old parish church of Wakefield, now the cathedral church of the diocese; and there will be many earnest Churchmen of Yorkshire, as well as ecclesiologists at large, who will be glad to learn of the past history and present capabilities of the central fabric of diocesan life. The area of the cathedral church of Wakefield, as it must now be termed, is 11,055 feet, being twenty-third on the list of the largest parish churches of England. This is but a very moderate space for the chief church of a populous diocese, but in matter of height Wakefield attains to a greater dignity. The total height of the tower and spire, the latter of which was rebuilt in 1861, is 247 feet, being the greatest height of any ecclesiastical building in Yorkshire, and only surpassed by nine other spires in England. The church consists of nave with aisles, and chancel with aisles, in addition to the western tower and spire and a south porch. Its chief architectural characteristics are Perpendicular. It is singularly destitute of any old details of interest, successive alterations and restorations having swept them away. There is not a single piscina niche remaining. There used to be, until recently, two curious little recesses in St. Nicholas's chapel, formed in the screen work of the choir, which were a puzzle to antiquaries. But there is no folly to which religious prejudice will not stoop, and we are told that "the late Canon Camidge (the late vicar) had them destroyed because he thought they were *confessionals*!" The tower half of the chancel screen is 15th century; it was cut down in Elizabeth's time, but raised again after a curious Jacobean fashion in 1634, much resembling the renaissance screen of St. John's, Leeds. There was much old glass remaining in 1640, according to Dodsworth's Visitation. But now, alas, the coloured glass is all new, and some of it unworthy of the elaborate description given in these pages. There are now neither tombstones nor memorials earlier than 17th century. The restoration of this church was begun under Sir Gilbert Scott in 1857, and continued at intervals till 1874.

The history of the patronage of the church is a singularly varied one. In the gift of the Crown at the Domesday Survey, it was given by Rufus to Earl Warren, who in his turn granted it to the Priory of St. Pancras of Lewes. In 1325 it was granted by the Priory of Lewes to Hugh Despencer, but was forfeited to the Crown in 1348. In the latter year the patronage of Wakefield was given by Edward III. to the Dean and College of St. Stephen's Chapel, Westminster, by whom it was appropriated, a vicarage being ordained. The Dean and College

continued to present to the vicarage till 1547, when they surrendered to the Crown, by whom the vicars were appointed till 1860, when, by exchange, the patronage became vested in the Bishop of Ripon. It will now, we understand, shortly pass to the Bishop of Wakefield.

The section of this book that treats of the growth of the fabric of All Saints' Church from 1100 up to 1530, when it attained its present dimensions, is from the pen of Mr. J. T. Micklethwaite, F.S.A., who was articled to Sir Gilbert Scott and responsible for the works done here from 1864 to 1874. Mr. Micklethwaite's admirable account is illustrated by seven plans showing the gradual growth of this church from a narrow cruciform aisleless condition to its present wide arcaded space. We can only say of these twelve pages by Mr. Micklethwaite and their accompanying plans, that they present a clearer, more graphic, and terser account of the growth of an English parish church and the fittings for 4½ centuries than anything that has yet been written even in volumes; and we write in the belief that nearly every good work on our churches or cathedrals issued during the last twenty years has passed through our hands. It is a model chapter, and is most helpful in guiding others how to trace the development and changes of ecclesiastical buildings. The book is well worth its money for only this chapter.

Mr. Walker, too, must not only be congratulated on having obtained such a coadjutor, but must also be thanked for his part of the work. The amount of information gathered together is very considerable. In addition to the history of the patronage, of the rectory estate, of the chantries, and of the fabric and of its fittings in detail, the volume contains lists of the Vicars and other officials; an account of the foundation of the bishopric; full copies of the mural and other inscriptions; a list of the testamentary burials; extracts from the Churchwardens' Books, beginning in 1586; transcripts of the Wakefield registers from York for the years 1600, 1602, and 1604; with full accounts of the registers, beginning in

1613, and of the terriers. The book is fully and carefully illustrated, and it winds up with that great blessing, an exhaustive index. It is not free from slips—as for instance the surmise that because 3s. 4d. was bequeathed “to the rood” in 1491, that therefore it was then being made. Similar bequests are often met with at times when roods were certainly not being made or altered, and may perhaps be referred to lights or to a general fund for its garnishing. The copy of the Ordination of the Vicarage in 1349 and the translation of it are taken from Taylor's *Rectory Manor of Wakefield*. Mr. Walker may improve on this translation in his next edition; “decimas . . . lini, canabi, albi, vitulorum, &c.,” should not be rendered “tithes of flax, white hemp, calves, &c.,” for it means “tithes of flax, hemp, milk, calves, &c.”

The most interesting piece of old wood work in the church is the principal stall-end, facing eastward, and on the south side of the choir.

It is ornamented with two carved owls, one as a finial to the “poppy-head,” and the other quaintly poised on the lower the impaled arms of Thomas Savile, of



ledge. The shield in the circlet gives Lupset, and his wife, Margaret Bosworth. The crest of Savile is an owl. Thomas Savile was married in 1482 and died in 1505; this establishes the date of the old woodwork of the choir.

Another detail of interest illustrated in this volume is the Waits Badge, still

kept in the Town Hall. It is of silver, about 4 inches by 5 inches in size, with loops to attach it to a ribbon. In the centre is a fleur-de-lis (arms of Wakefield, az., 3 fleur-de-lis, or), and round the margin—"Wakefield Waits, 1688." In the Church Registers is this entry:—



"Memorandum yt the Waites of Towne of Wakefield began theire watch upon the 17th day of October in the yeare of Lord God, 1670. Their names are as followeth

Wm. Shaw

Tho. Shaw

Thomas Watson

frates in unum,"

Mr. Walker has produced a really good book; it is worthy of being put upon the shelves by North's *History of St. Martin's, Leicester*, and Kerry's *History of St. Lawrence's, Reading*.

THE COMING OF THE FRIARS: By the Rev. Augustus Jessopp, D.D. T. Fisher Unwin. Crown 8vo., pp. 344. Price 7s. 6d. Dr. Jessopp has in this volume brought together seven essays that have appeared at various times in the *Nineteenth Century*, and are now reprinted with certain corrections and additions. Volumes made up of contributions to periodicals are usually a failure, but there can be no doubt that this will prove a happy exception. Surely a considerable section of those who read, at the time of their appearing, the glowing essay on "The Coming of the Friars" (that so aptly gives its title to the book), the painfully vivid writing descriptive of "The Black Death in East Anglia," or the charming tale of "Daily Life in a Medieval Monastery," will welcome most heartily the opportunity of possessing them in a permanent form unaccompanied by other articles that tell of the noise of modern politics, or of the strife of modern theologians. Surely, too, many who may not have read these spirited essays, told in the inimitably happy language that is so peculiarly Dr. Jessopp's own, will readily yield to the charm of style and the nervous force of English such as this, even if the special subject have no immediate claim on the attention. For our own part, there is a something strangely fascinating, when the daily papers that we must read are full of county council or school board elections, of Irish commissions or the endless Egyptian strife, to loose oneself from nineteenth century moorings and to wander back with so vivid a writer to scenes just named, or to his chronicle of "Village Life in Norfolk six hundred years ago." In addition to the essays already mentioned, this volume contains one on "The Building up of a University," and another, perhaps the least satisfactory, on "The Prophet of Walnut Tree Yard," descriptive of the Mugglestonians and their founder. We had noted down a few inaccuracies that might be corrected in two of the essays, but, after all, it is not only pressure on our space, that causes us to abstain from giving them, but chiefly a warm-hearted feeling that it is almost unkind to quarrel in any degree with a book that gives such an infinity of pleasure.

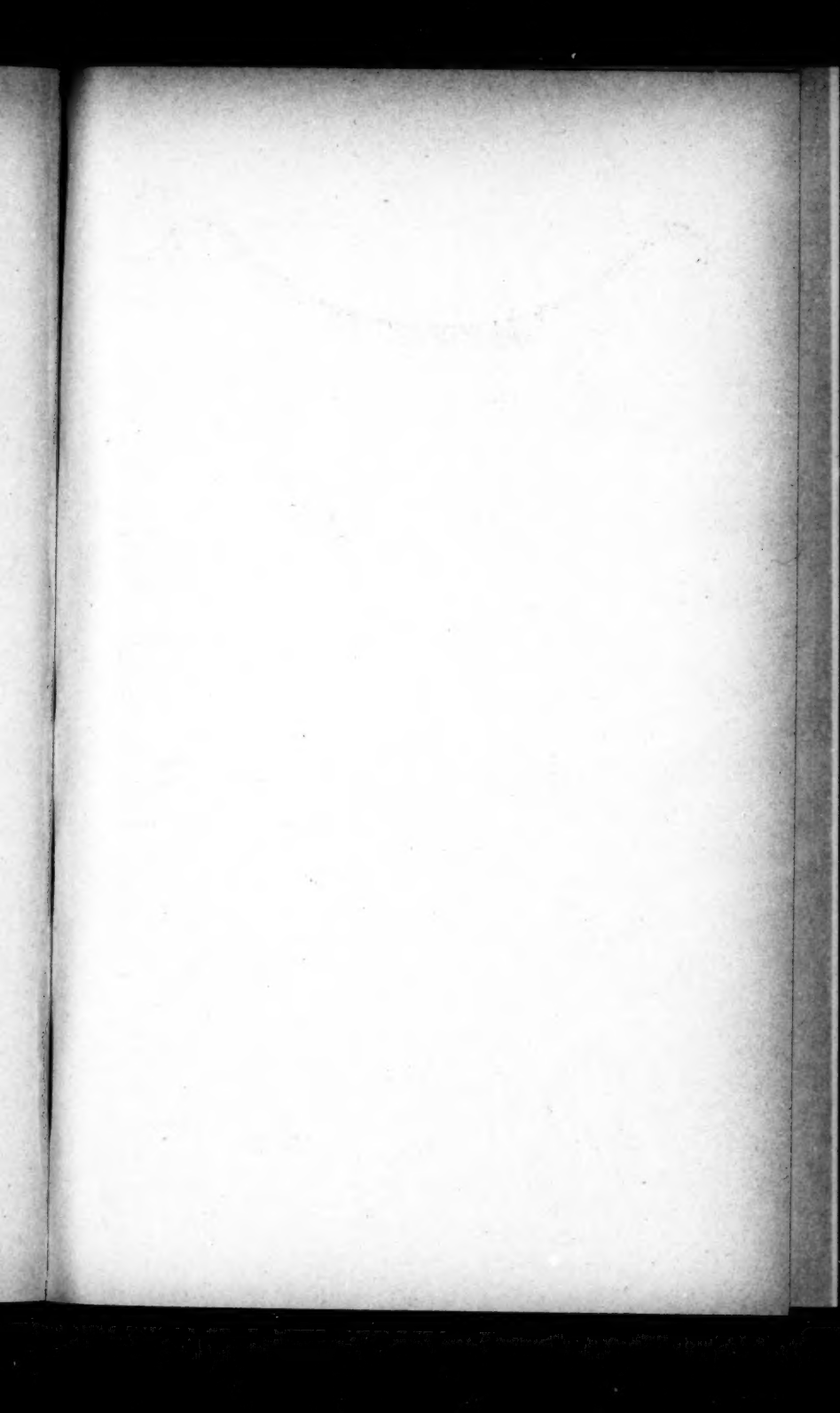
THE STORY OF THE NATIONS: MEDIEVAL FRANCE: By Gustave Masson, B.A. T. Fisher Unwin. Crown 8vo., pp. xlv., 354. Forty-nine illustrations and two maps. Price 5s. This volume is the sixteenth and latest issue of that excellent series of brief but comprehensive surveys of the rise and growth of nations which we owe to a happy thought of Mr. T. Fisher Unwin. The lines laid down by Mr. Green in his *Short History* and in his *Making of England*, of looking more to social development than military campaigns for the true history of a people, have for the most part been followed by the able authors that have produced the previous volumes of this series. M. Masson thoroughly accepted this position as is shown by the opening words of the brief preface. "The Story of a Nation, we conceive, is read, not only in its political annals, in the records of the battle-field, and the details of treatises of peace, but in its social life, in the development of commerce, industry, literature, and the fine arts." A large share is given to the

intellectual side of the subject, more especially to the formation and progress of national literature. The volume covers the period between the accession of Hugues Capet (987) and the death of Louis XII. (1515). It is well and clearly grouped, and the chapters are rendered far more intelligible and the whole subject easier of grasp to the general reader by the admirable tables with which the book opens. The chronological table, which covers nine pages, gives a synopsis of the chief steps and stages in the nation's growth under three parallel heads—"Political Events," "the Church," and "Science and Literature." The chronological list of all the Chancellors of France, from the beginning of the Capetian dynasty is another most useful table; the genealogical descent of the kings is given more clearly than in any other histories of France in ordinary use in England; whilst the tabular view of the States General, from their commencement in 1302 to the end of the reign of Louis XII., with date, king, place of meeting, and subjects discussed, is simply invaluable. The book is perforce tantalising in its brevity, and we think that occasionally M. Masson might have pruned certain parts so as to give a little more space to others. St. Bernard exercised so remarkable an influence on France, nay, on Christendom generally, that surely more than a page might have been spared for an estimate of his life and work; nor is it fair to associate his memory almost exclusively with the failures of the second Crusade. A wood-cut is given of the original brass seal used by St. Bernard; but the lettering of the legend and the details of the figure are not very faithful. There is a far better block of this seal used in Backhouse and Tylor's *Witnesses for Christ*. The chapters on St. Louis and his reign appear to us the most pleasant of the book. M. Masson's book is the best single volume on France that we have seen; it is brightly written from beginning to end. It is almost certain to have, as it well deserves, a wide use among the upper classes of our schools; and for the more advanced student it cannot fail to prove a clear and reliable handy book. To the latter, the full classified list of sources to consult on the history of France, from the time of the Capetian dynasty downwards, will be of great service. Mr. Fisher Unwin is to be congratulated on his series in general, and upon this issue in particular.



BOOKS, ETC., RECEIVED.—From Vizetelly & Co. we have received three more volumes of the beautifully printed and well-edited *Best Plays of the Old Dramatists* (Mermaid Series), price 2s. 6d. each, the last volume being the plays of Thomas Heywood, edited by Mr. A. Wilson Verity. Messrs. Bemrose send us a shilling edition of *Elocution: Voice and Gesture*, by Rupert Garry; the book may very likely be useful to actors and to public readers and reciters, but woe be to the unhappy parson who attempts to follow these directions, or to give attention to Mr. Garry's chapter on "Pulpit Elocution." Seriously, how could any clergyman deliver himself of what is God's message, if it is anything at all, when he is thinking whether he is balancing himself during the delivery on the ball of the right or left big toe! Mr. Garry announces that he is about to bring out an "Annotated Prayer Book," containing full instructions for the proper reading of what he terms "The Liturgy." We trust his intention may never be realised; the little he says on this subject proves him to be absolutely and hopelessly incompetent to advise any clergyman in this solemn duty. He should stick to his last, and give advice (if they care for it) to actors and professional elocutionists. From Messrs. Bemrose we have also received three of those excellent *Wall Calendars* for which this firm is celebrated; one is a simple daily calendar, with the time of sunrise and sunset below each day, another is a proverbial calendar, and the third a Scripture calendar; the cards on which these removable daily calendars are mounted are all tastefully printed and illuminated in colours. Messrs. George and Edward Unwin send us *Ephemerides, the Days of the Year 1889*, a folio book almanack of 32 pages, printed in the old style, price 6d.; it is charmingly turned out and wonderful for the money.

We have also received various pamphlets and copies of *Archæological Transactions* that there is no space this quarter to enumerate. For the future we hope to fully collate the contents of any publication of the London or Provincial Antiquarian or Archæological Societies that may reach us.





Roman Mortaria
from Little Chester—
Derby.
Examples of Rims. J.W.